ATLAS OF THE CHRISTIAN MONUMENTS OF THE AEGEAN



FROM THE EARLY CHRISTIAN YEARS TO THE FALL OF CONSTANTINOPLE

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GENERAL SECRETARIAT OF THE AEGEAN & ISLAND POLICY

ATHENS 2014

ISBN: 978-618-80577-5-3

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Greetings from **N. Zoidis**, Secretary General at the Secretariat General for the Aegean on the publication of "Atlas of the Christian Monuments of the Aegean"

Mytilene, 6 September 2014

ith the volume in your hands, the Secretariat General for the Aegean, Ministry of Marine and the Aegean, concludes a publishing project and achieves a major scientific goal. Seventeen years after the publication of the "Archaeological Atlas of the Aegean" and twelve years from the appearance of the respective volume on Geological Monuments, this work finishes the concise, yet scientifically substantiated, presentation of the natural and manmade monuments of the Aegean in antiquity, and offers for the first time a complete catalogue of monuments bequeathed by Christianity on the islands and coastlines of the Archipelago from the establishment of the religion until the fall of Constantinople.

The goal was precisely this: to fit the Aegean of the Christian years into a modern work with comprehensible and attractive texts, written and illustrated by experts in the appropriate scientific field and time. And for readers to be able to organise their visits to the monuments and reach even the most inaccessible of them, by using the elegant and informative maps of each site.

The scientific committee deserves nothing but praise for organising and supervising this work that highlights the cultural particularities of each geographical zone (islands, coastline, mainland), penetrates the contemporary borders of faith, and records the history, architecture and art of cult and secular monuments, outlining the political and religious circumstances that generated them.

Fruit of long publishing activity by the Culture Directorate, this volume emerges in the international literature to fill a gap in the scientific knowledge of antiquity and to familiarise the general public with the monuments and historical scene in the Christian Aegean. Our wish is that the contribution of the Secretariat General of the Aegean to publications is not concluded with this work.

N. Zoidis Secretary General Secretariat General for the Aegean

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FOREWORD

he Atlas of the Christian Monuments of the Aegean that you have in your hands is the sequel to the Archaeological Atlas of the Aegean, published in 1998 by the Ministry for the Aegean and the National and Kapodistrian University of Athens, under the scientific supervision of Professor Eva Simantoni-Bournia and Lina Mendoni.

The aim of the present work is to offer a post-antiquity, Byzantine period panorama, in a Christian context, of the monumental wealth of the Archipelago. This exploration extends to the geographical entirety of the Aegean Sea – the islands and the mainland coastlines of Greece and Asia Minor. The coverage ranges from the Early Christian years to the historical landmark of the fall of Constantinople in 1453. This period nearly coincides with the lifespan of the Byzantine empire, during which the Aegean remained partly outside the imperial borders. Nevertheless, despite various crises or Byzantine loss of authority over the islands and coastlines, the Aegean Sea remained an arena for glorious achievements in the major manifestations of Byzantine culture, that is, architecture and art.

The Atlas of the Christian Monuments of the Aegean was completed in the summer of 2007 but its publication was delayed due to prevailing conditions. Text updating reflecting the development of archaeological research during the seven-year period since elapsed would serve to delay publication further. For this reason, and bearing in mind the completeness of the original contributions and the Atlas' special features, we chose to proceed to publication without making new additions.

The archaeological sites and monuments of the Byzantine Aegean are featured in geographical order, starting from the coastline of Greek Thrace and concluding with the islands. Locations and monuments can be easily traced by readers through the numbering printed on the accompanying maps. Specialist terminology occurring throughout the text is explained in the glossary, which can be found on the last pages.

We would like to express our warmest gratitude to all the contributors, especially the authors – mainly eminent staff at the Greek Archaeological Service – for the quality of their offerings. Special thanks to Mr Andreas Vlachopoulos, associate professor of Prehistoric Archaeology at the University of Ioannina, who played a vital role in the realisation of this publication during his tenure as a specialist scientist at the Ministry for the Aegean. We are also thankful to Magdalene Alvanou, archaeologist, head of the Department of Cultural Promotion at the Secretariat General for the Aegean and Island Policy (and at the former Ministry for the Aegean as well), for the revival of the project of this edition.

We hope that the *Atlas* will motivate its readers, and accompany them on their explorations of Christian monuments around the Aegean Sea – the most glorious marine environment in the Byzantine empire.

Nikolaos Gkioles - Giorgos Pallis

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*The authors' professional statuses reflect the posts they held in the publication's year of completion (2007).

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NB: The dating of the monuments reflects the views of the authors.

THE CHRISTIAN AFGEAN

Historical Overview

The preaching of the new religion of Christianity reached the islands and coasts of the Aegean Sea very early. The disciples of Christ and the apostles of the Christian Church, primarily Saint Paul, worked for the propagation of the faith. At the time, the Aegean was under Roman rule and was a peaceful sea where most ancient Greek cities prospered along with newly developed settlements.

The transfer of the Roman empire's capital city to the East in 324, when Constantinople was founded, was a historic milestone considered to mark the beginning of the Byzantine empire. These new conditions were to favour the islands. as the most important seaways that supplied the imperial capital now passed through the Aegean. Commercial ships transferred goods from Egyptian and Syrian provinces via the busy route between the Asia Minor coastline and the islands. All along this way port-cities flourished as lively commercial hubs, retaining their old urban lifestyle. Financial activity was intense, its most impressive legacy the large number of basilicas established from the 4th c. onwards, even on the smallest islands. Their decoration, with sculpted marble architectural elements, mosaic floors and wall-paintings, followed the artistic influences from major centres of the empire. For the Aegean world, the Early Christian period (4th-7th c.) was a time of general prosperity - with the exception of the many coastal cities in mainland Greece that were hit by barbarian raids in the 4th c. and by destructive earthquakes in the 6th c.

Regarding the administration of the Aegean at this time, the coastline and islands were divided between the Prefecture of Illyricum and the Prefecture of the Oriens: the European coastline and neighbouring islands belonged to the former and the Asia Minor coastline (along with the nearby islands, including many of the Cyclades) to the latter. Ecclesiastical jurisdiction over the Greek coastline and islands was with the Pope of Rome. The Church established a plethora of sees and bishops participated in Church developments from the First Ecumenical Council (325).

The fate of the Aegean world and of the empire was bound to change significantly from the early 7th c. due to Slavic raids.

Slavs were found all over mainland Greece and many coastal cities were destroyed and deserted. Some of the islands also suffered invasions. But a new, vigorous threat made itself felt in about the same period and affected the Aegean even more than the Slavic raids. It was the fierce Arabs who overthrew the long-lasting Byzantine domination in Egypt and Syria in just a few years and then continued at sea. In the mid-7th c. the Arab fleet formed by Muawiyah attacked and looted prosperous islands, such as Rhodes and Chios. For the next three centuries the islands and coastline lived with the menace of the Arabs.

Slavic raids and Arab attacks terminated the prosperity of the Early Christian Aegean and indicated the start of the medieval period. This important historical turning point can be traced in finds and monuments associated chronologically with this critical period, characterised by makeshift fortresses and castles that were built in haste in the islands' interiors so that inhabitants could be protected. Destruction layers detected via excavation in cities that were thriving until then have been associated with the violent attacks that ruined them. Important settlements were reduced or deserted as populations moved to safer locations. Urban living, which maintained many elements from its ancient origins, was brought to an end (with the exception of few large cities). Insecurity was prolonged as the navy of Arab and Saracene pirates settled in Crete in the 9th c., from where they attacked islands and coastline.

Despite the great convulsions, life did not cease to exist in the Aegean. Written sources, as well as archaeological evidence, state that the Aegean was not deserted: the state kept most of the islands under its control, sea routes remained open and the Church continued its activity. Important for the support of the islanders was the administrative rearrangement in the Aegean with the establishment of the theme of the Karabisianoi, in the early 7th c., which was later divided into the themes of the Cibyrrhaeots (SE Aegean), and of the Aegean Sea (NE Aegean). In roughly the same period all of the state's provinces that were ecclesiastically under Rome were passed to the jurisdiction of the Orthodox Ecumenical Patriarchate. The islands were also affected by

Iconoclasm, which shook the Byzantine empire for more than a century (726-843), as attested by the aniconic decoration of churches in Naxos, Amorgos and Rhodes. The very few monuments displaying ecclesiastical art from this period are characterised by poor means and reduced construction know-how, which was to be expected given the particular historical conditions.

In the early 9th c. the hostilities between the Arabs and the Byzantines were particularly intense and had ambiguous results. 961 would be a milestone for the medieval Aegean, as Emperor Nikephoros Phokas achieved the re-acquisition of Crete, which was the Arabs' main base. Peace was restored and the commercial traffic in the Aegean seaways was again unhindered, contributing to a new economic boom. Moreover, the state administration took care of the fortification of central ports in order to ensure safe transfer of goods to Constantinople. These new conditions favoured cultural development, which is indicated by the monuments built from the early 11th c. onwards, clearly radiating the capital's influence.

The generous imperial sponsorship of monastic centres (e.g. Nea Moni on Chios, Saint John's monastery on Patmos) demonstrated the state's increased interest in the Aegean's affairs during the 11th c. Yet Byzantium entered a decline as a political organisation after 1025, which deeply affected the life of the Aegean people. The disastrous defeat of the Byzantine army in Manzikert in 1071 encouraged the movement of the Seliug Turks to the Asia Minor coastline and as a result many cities were captured and sea traffic was disturbed. Under the Comnenus dynasty Byzantine predominance was restored on the Anatolian coastline and partly in the interior. This, however, was the beginning of Byzantium's commercial breakdown, with Venice gaining the privilege in 1082 to trade products in all the ports of the empire, without paying taxes. In the second half of the 12th c. the central administration lost control of the provinces, which were displaying autonomous tendencies. On the other hand, this century was a period of great artistic development, often supported by local lords who sponsored the construction of monastery churches and their decoration with reliefs and exquisite wall-paintings.

The islands and the coastline experienced radical historical changes in 1204, when the forces of the Fourth Crusade conquered Constantinople and overthrew the Byzantine state. Territories were allocated among the victors in the treaty known as Partitio Romaniae: the mainland coastline of the Balkan peninsula was passed over to the new states established by the Franks in the Oriens, to the Latin empire of Constantinople, the kingdom of Thessalonica, the duchy

of Athens and the principality of Achaia. Apart from the islands of the NE Aegean that were allocated to the Latin empire of Constantinople, the Cyclades, Euboea and Crete were transferred to Venice, the foremost maritime power at the time. Venice dominated most of the islands by allowing certain families to occupy them and form small autonomous states with feudal organisation. Distinctive among these states was the duchy of the Archipelago, which was established by Venetian Crusader Marco Sanudo in 1207. Naxos was the seat of the duchy, which included Paros, Antiparos, Kimolos, Milos, Amorgos, Ios, Sikinos, Syros and Sifnos. In addition, Andros, Tinos along with Mykonos, Serifos and Kea, Anafi, Santorini and Astypalaia formed smaller separate hegemonies. Crete was directly included in Venetian territories due to its key strategic importance. Euboea was also organised according to a feudal system.

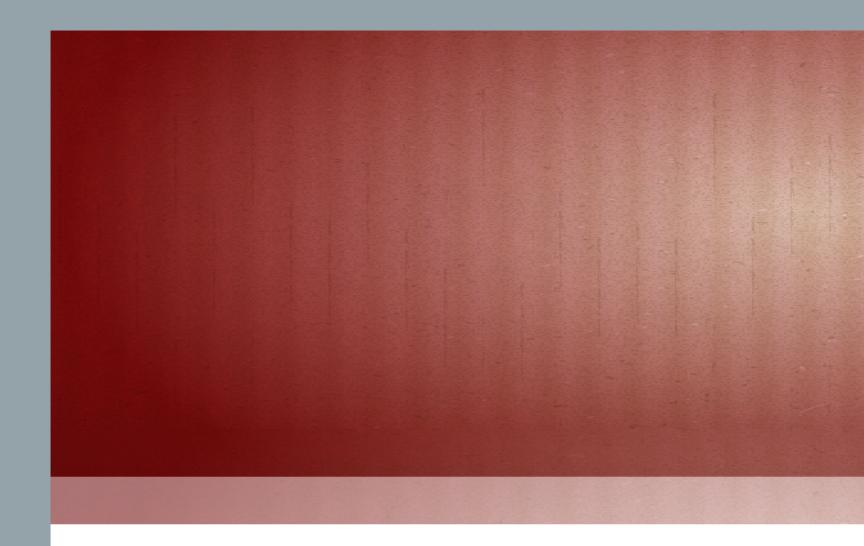
Nevertheless. Byzantium had not collapsed completely. Powerful families regrouped their forces in the territories of the divided empire, formed autonomous states and competed to restitute the empire. The empire of the Byzantine Laskarids in Nicaea controlled the largest part of the Asia Minor coastline and recovered important islands, such as Lesbos, Chios, Samos, Icaria and Rhodes. On the other side of the Aegean, the duchy of the Archipelago temporarily dominated Thessalonica and the coasts of Thessalv. Thessalonica was later passed over to the autonomous state of Neopatria. In 1261 the new dynasty occupying the throne of Nicaea associated its name with the reoccupation of Constantinople and the beginning of the last phase of the empire's existence. Michael VIII, the first emperor from the Palaeologus family, restored the forces of the Byzantine fleet in the Aegean for a period of time, and, under the command of the Italian admiral Licario, it managed to regain a major part of the territories of the duchy of the Archipelago and other Cycladic islands.

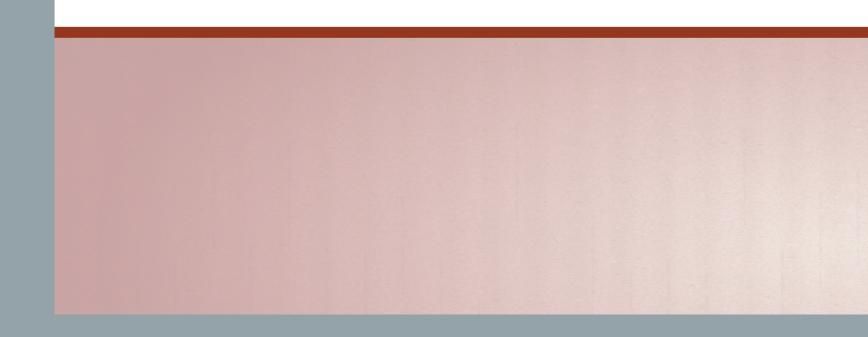
The main concern of the new Western conquerors was to secure their conquests. The pre-existing Byzantine castles on the Asia Minor coastline and the Aegean islands were repaired and improved, while many new ones were built that still survive; they are distinctive mainly at insular settlements. The Franks and Venetians tried to incorporate the Orthodox population into the Catholic Church by imposing strict rules; however, there were instances of compromise and tolerance. The foundation of numerous small Orthodox churches, especially in the 13th c., as well as their decoration with wall-paintings by local populations, has been interpreted as a reaction to these measures. These churches reflect the loyalty to and persistence of Byzantine tradition, which indicates dedication to the Orthodox doctrine and the superiority of Constantinople as an artistic centre.

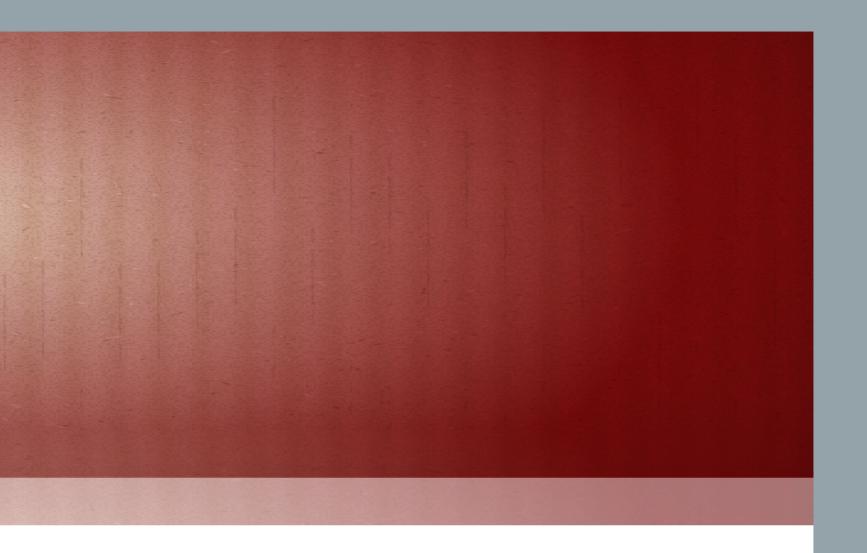
The radical decline of the Byzantine state after the reign of Andronicus II gradually affected almost all Aegean conquests and obliterated all remains of its former maritime power. In 1309 the Knights Hospitaller conquered Rhodes and the surrounding islands. Towards the mid-14th c. the Genoese took Chios and Samos under their control, while the Gattilusi (also Genoese) took Lesbos. At the same time, the Ottomans made a dynamic appearance and by the end of the 14th c. had occupied all Byzantine territories on the Asia Minor coastline, as they steadily gained ground on the Thracian and Thessalian coasts, with the occupation of Thessalonica

their most noteworthy achievement. The coastline of mainland Greece was fully included in the Ottoman state in 1470. Lemnos and the Sporades remained with Byzantium until almost its very end.

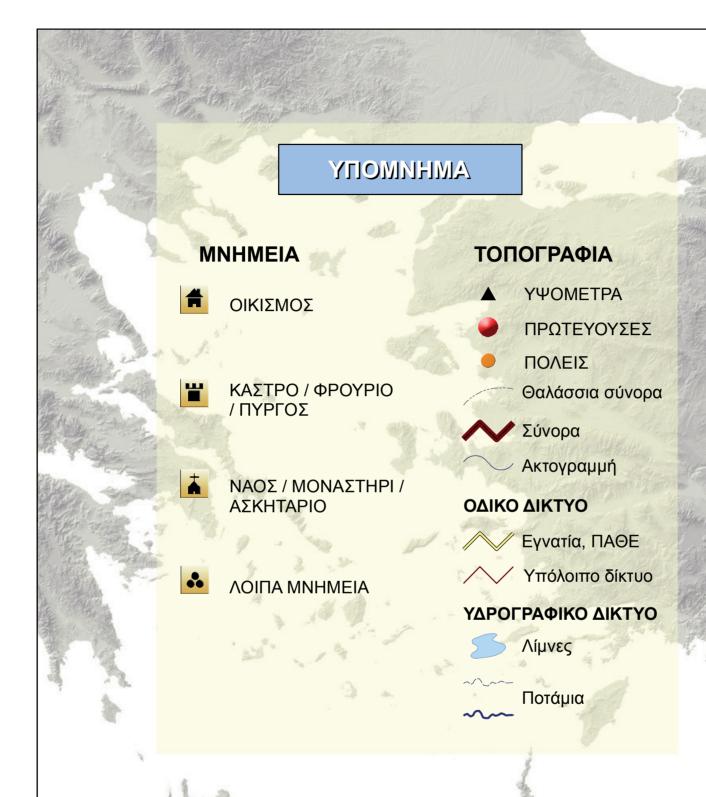
The Ottomans soon obtained a battle-ready fleet, which raided the islands from 1341, looting and capturing entire populations. Later, from the 15th c., they started occupying islands, an enterprise that encountered the obstinate resistance of the Venetians but was concluded in 1669 with the fall of Crete.

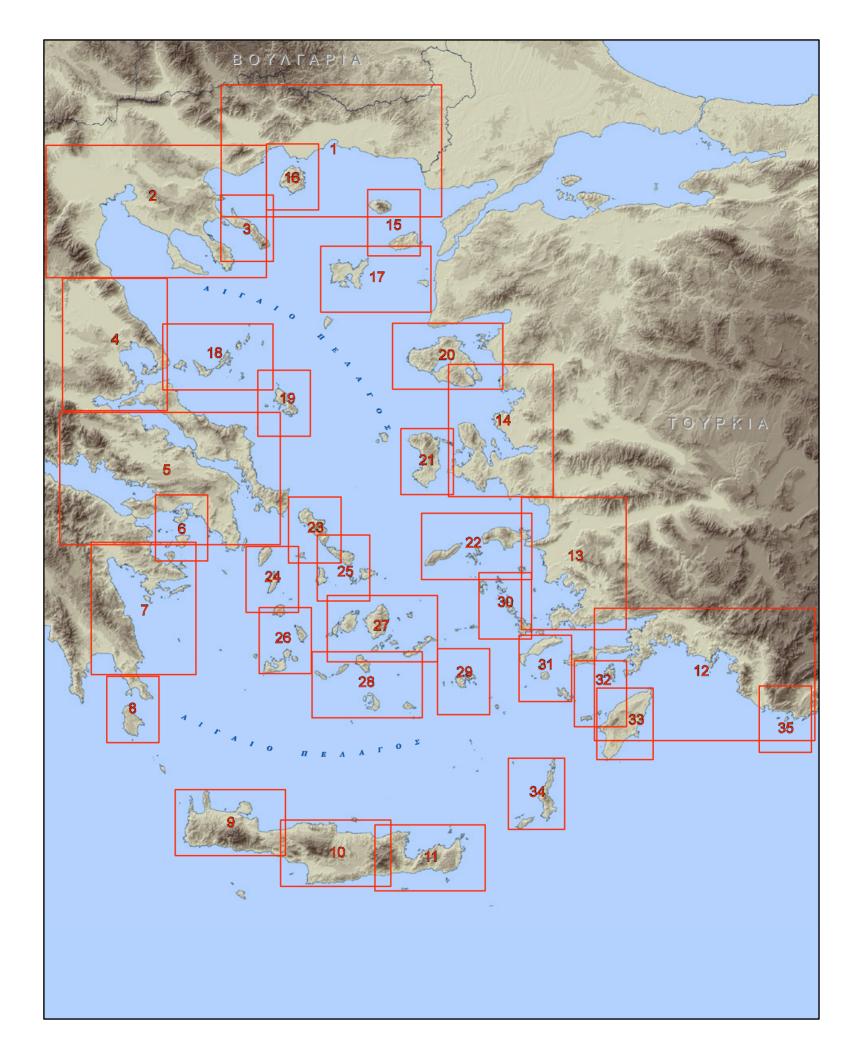


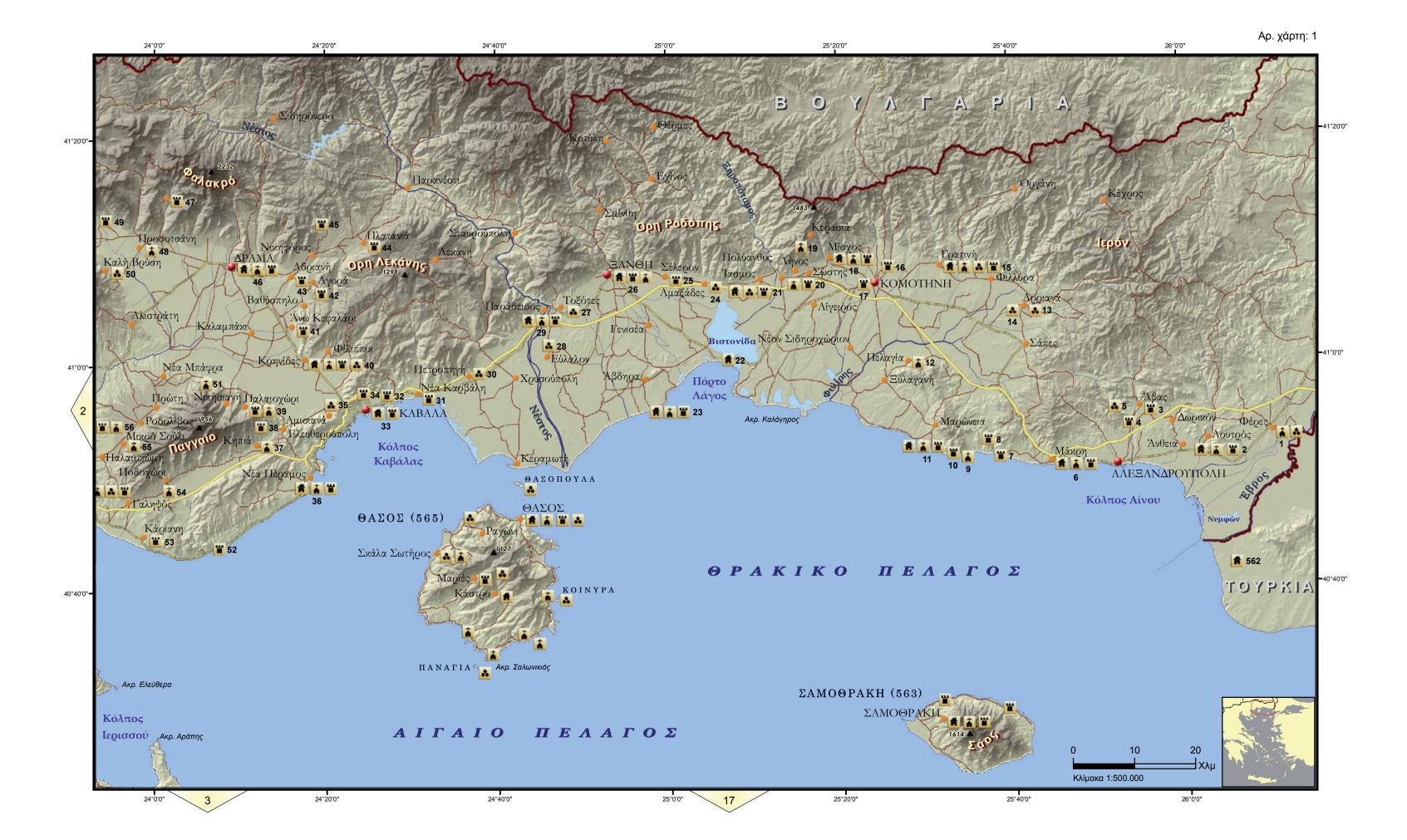




MAPS



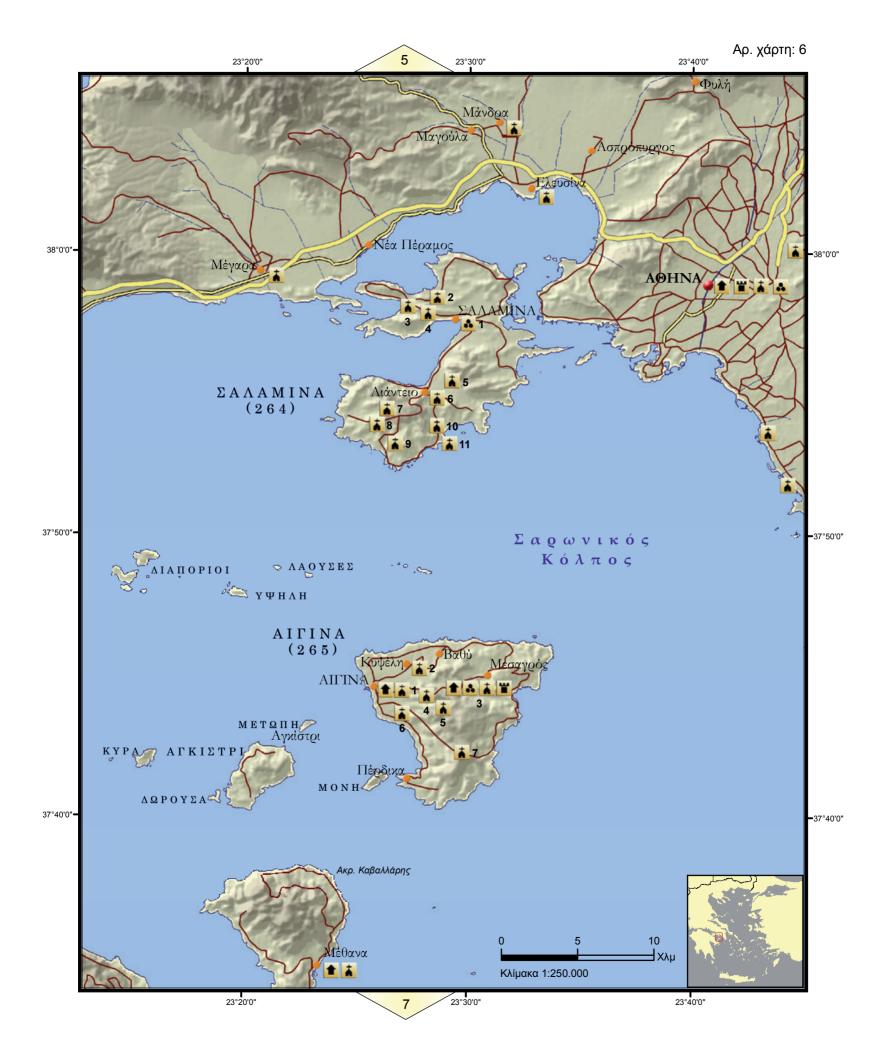


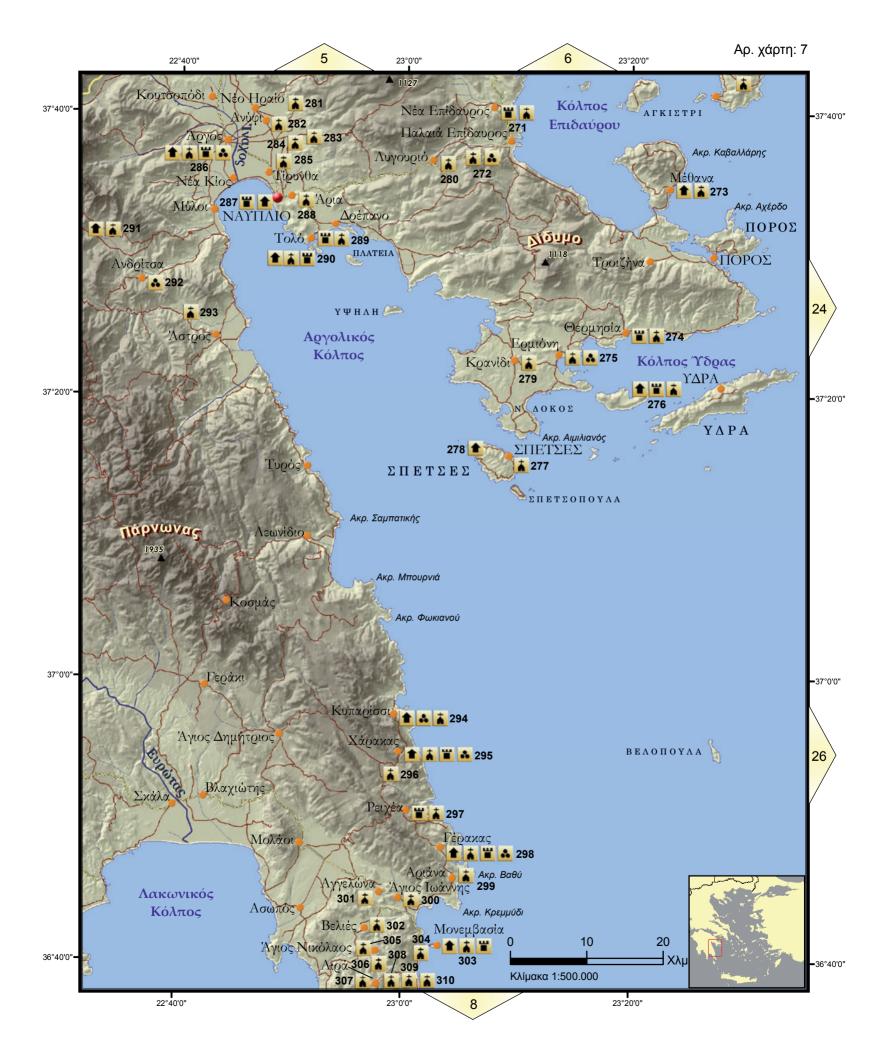




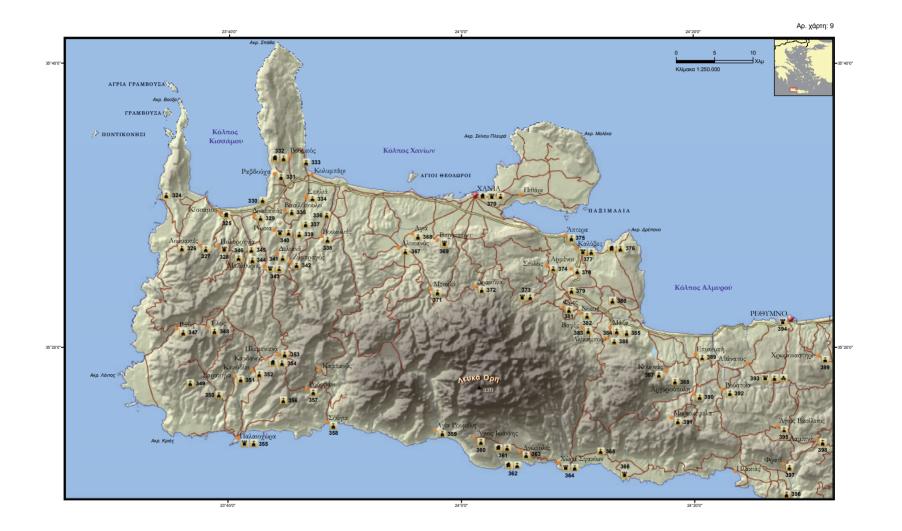




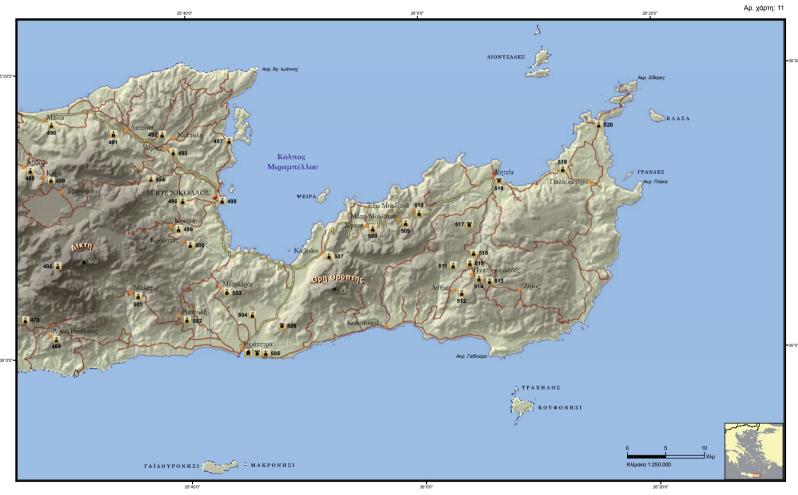




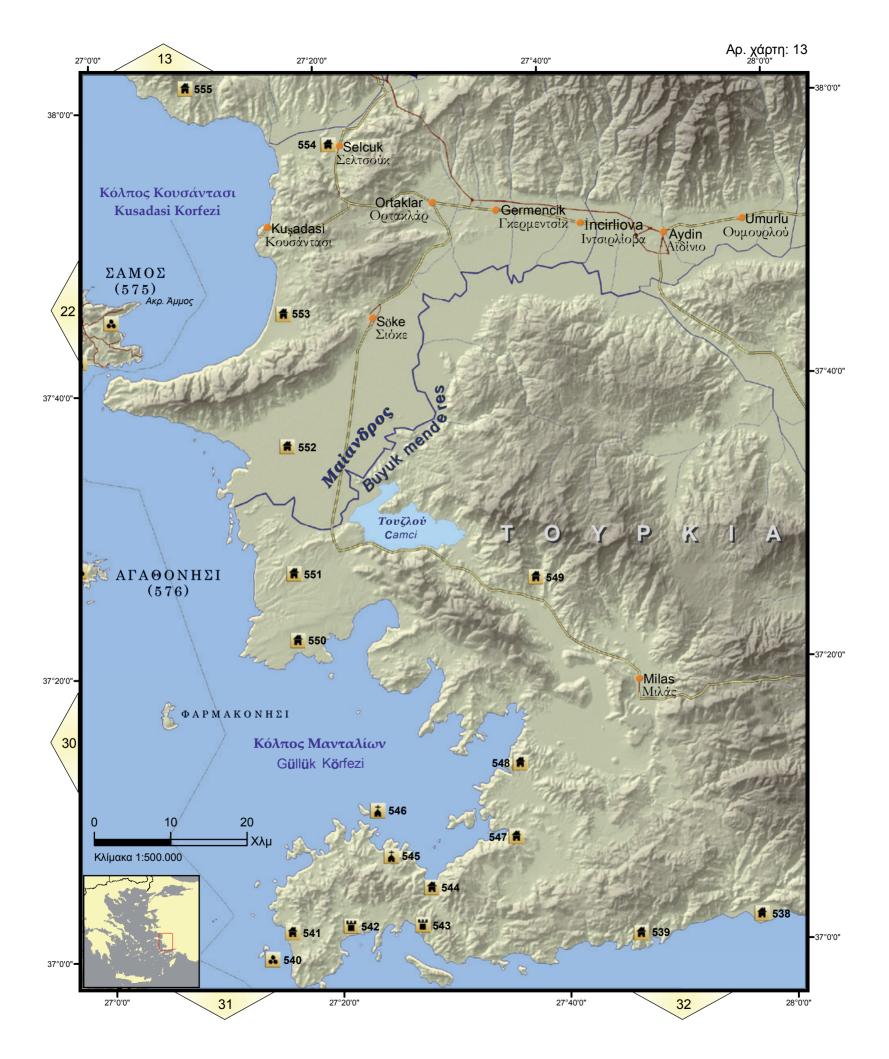


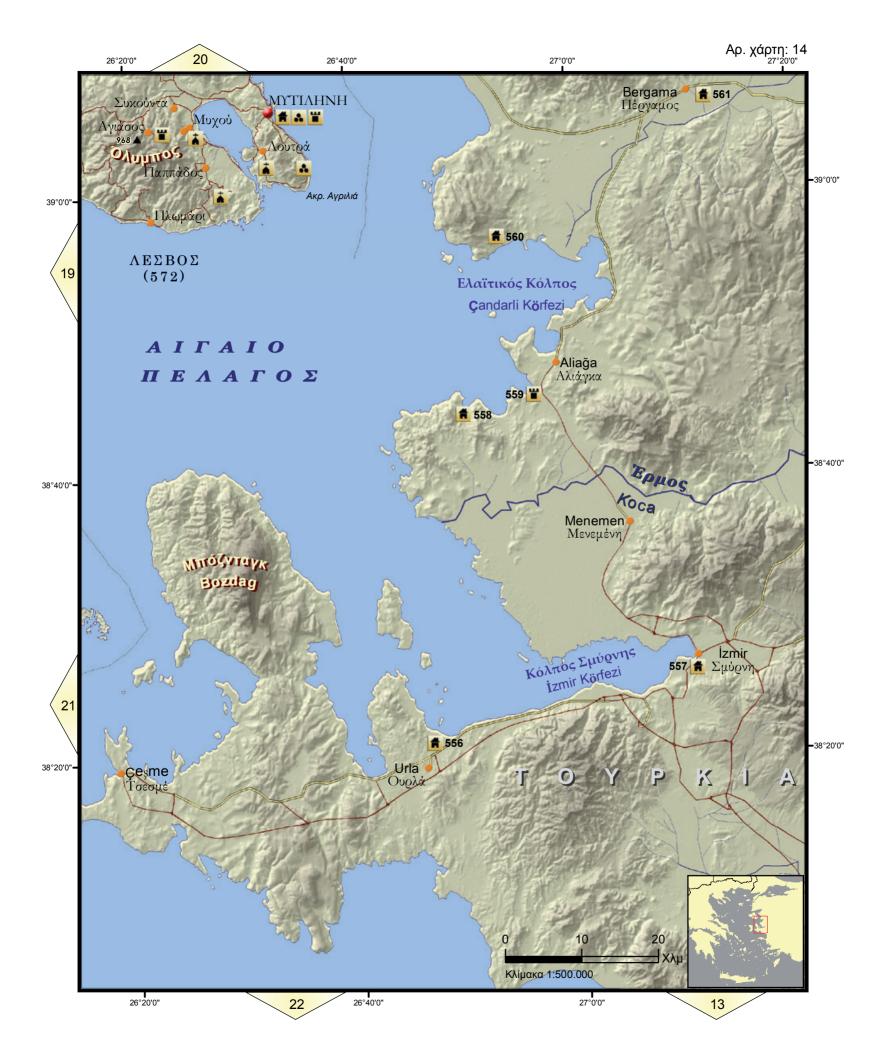




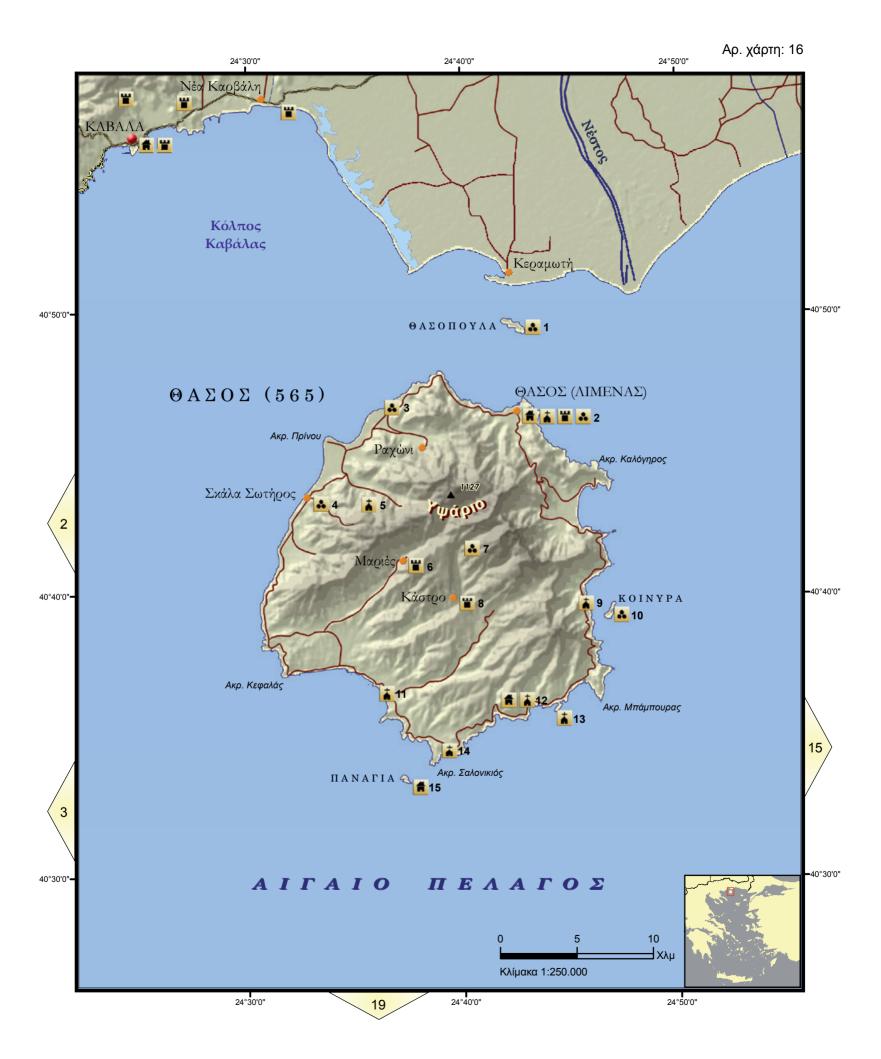


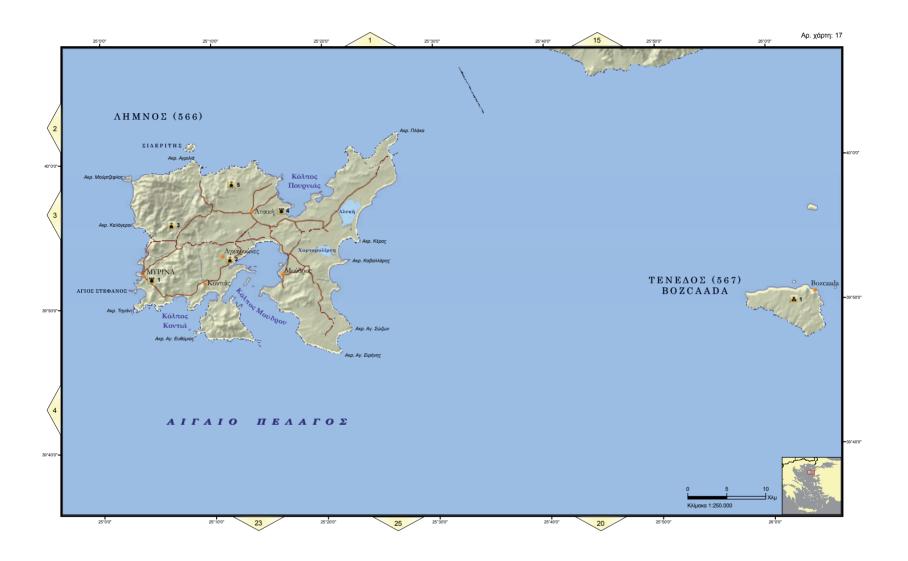


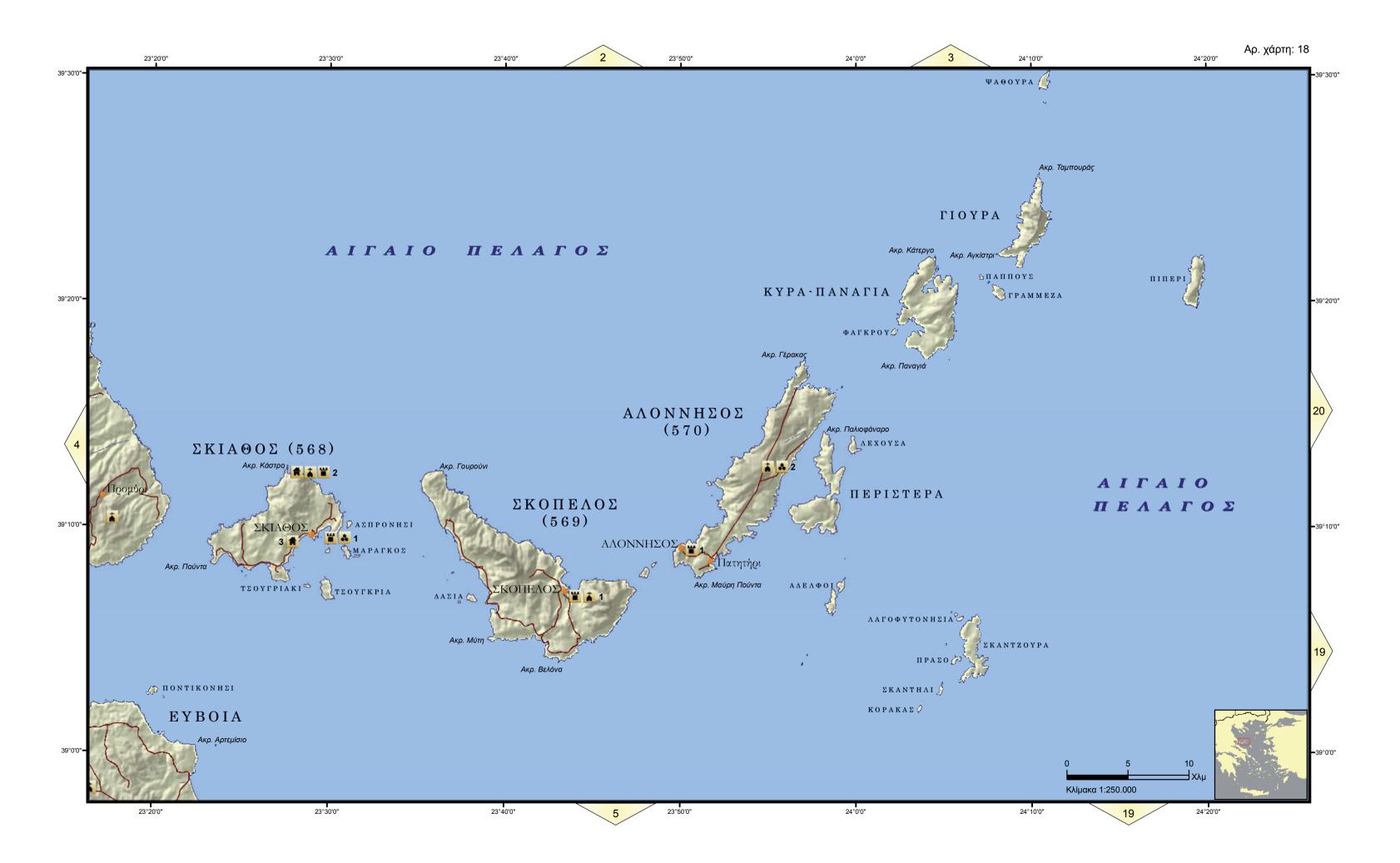


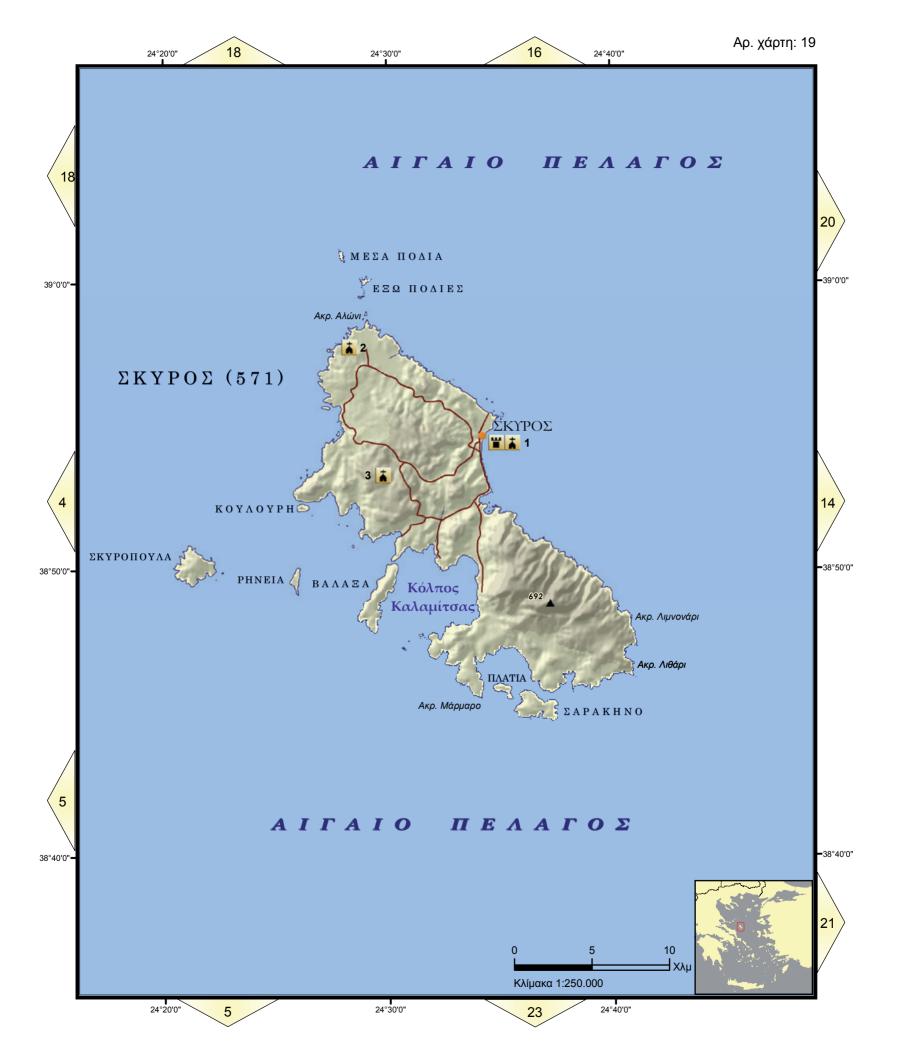


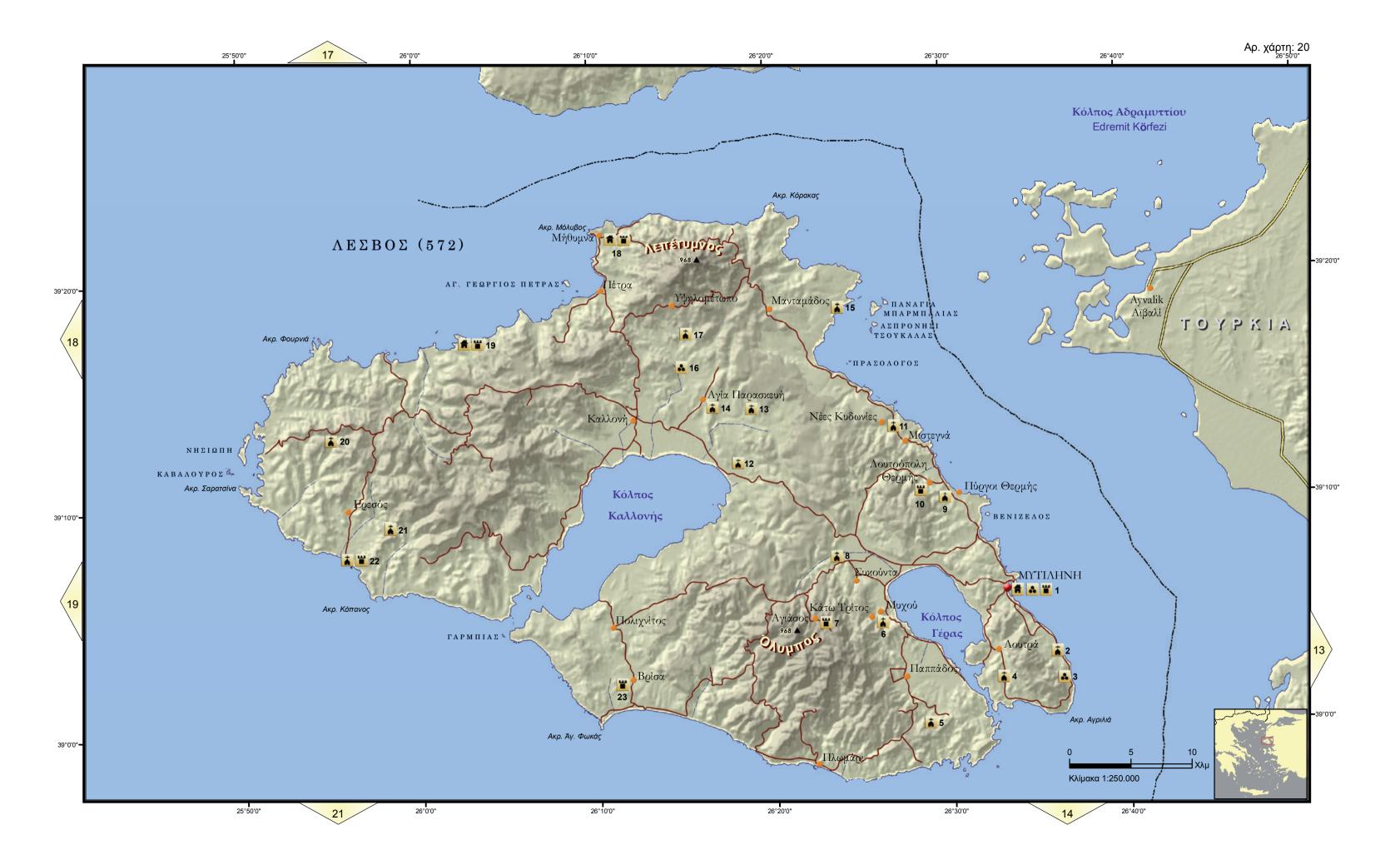




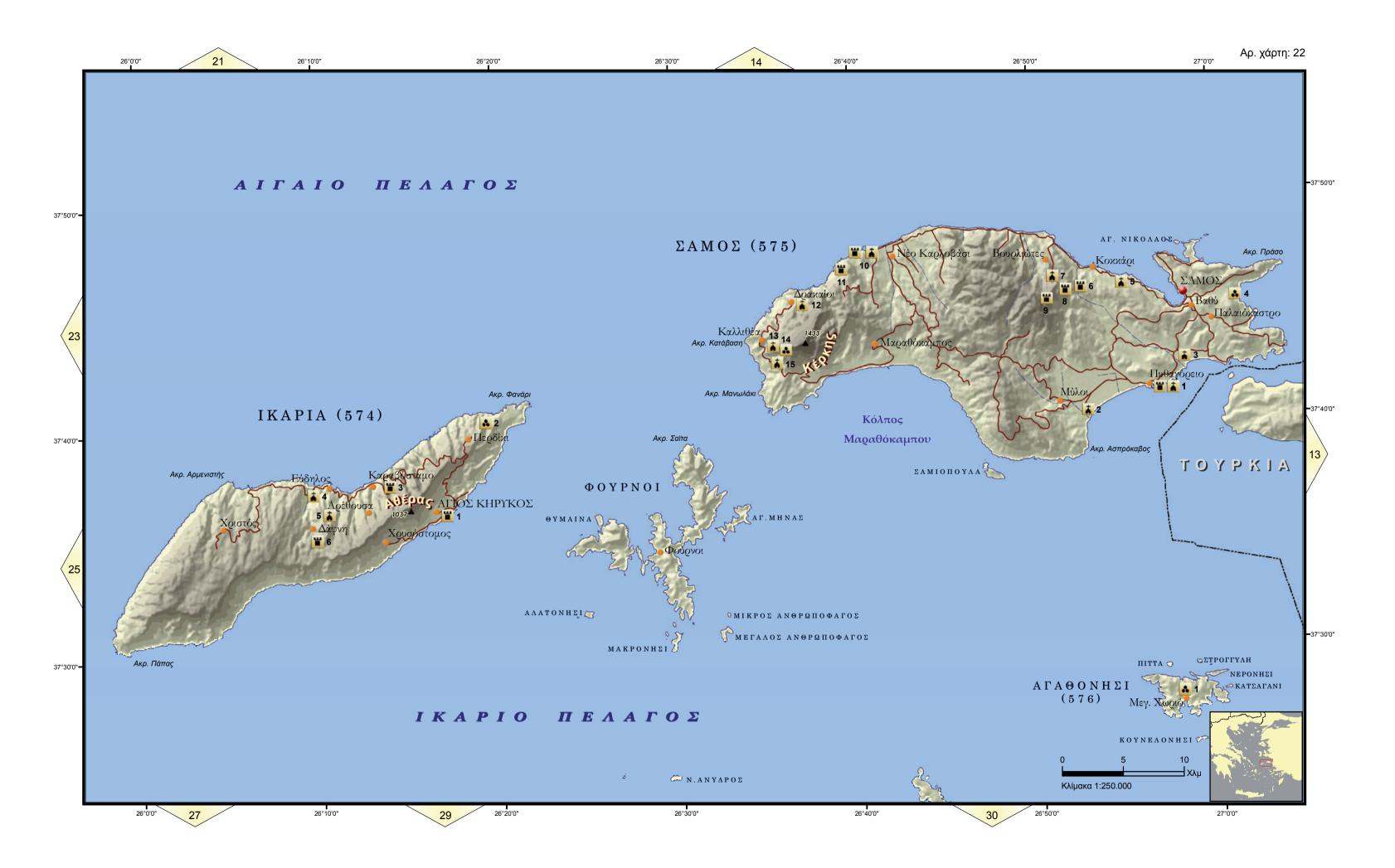


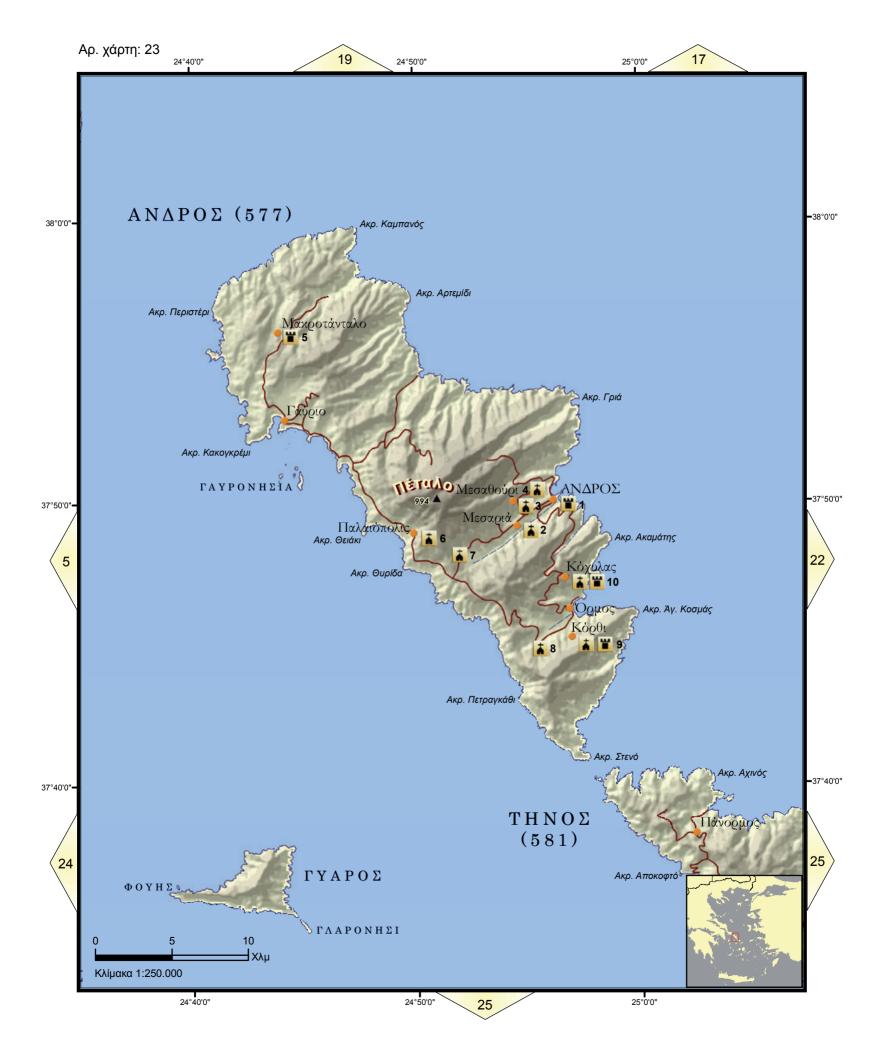


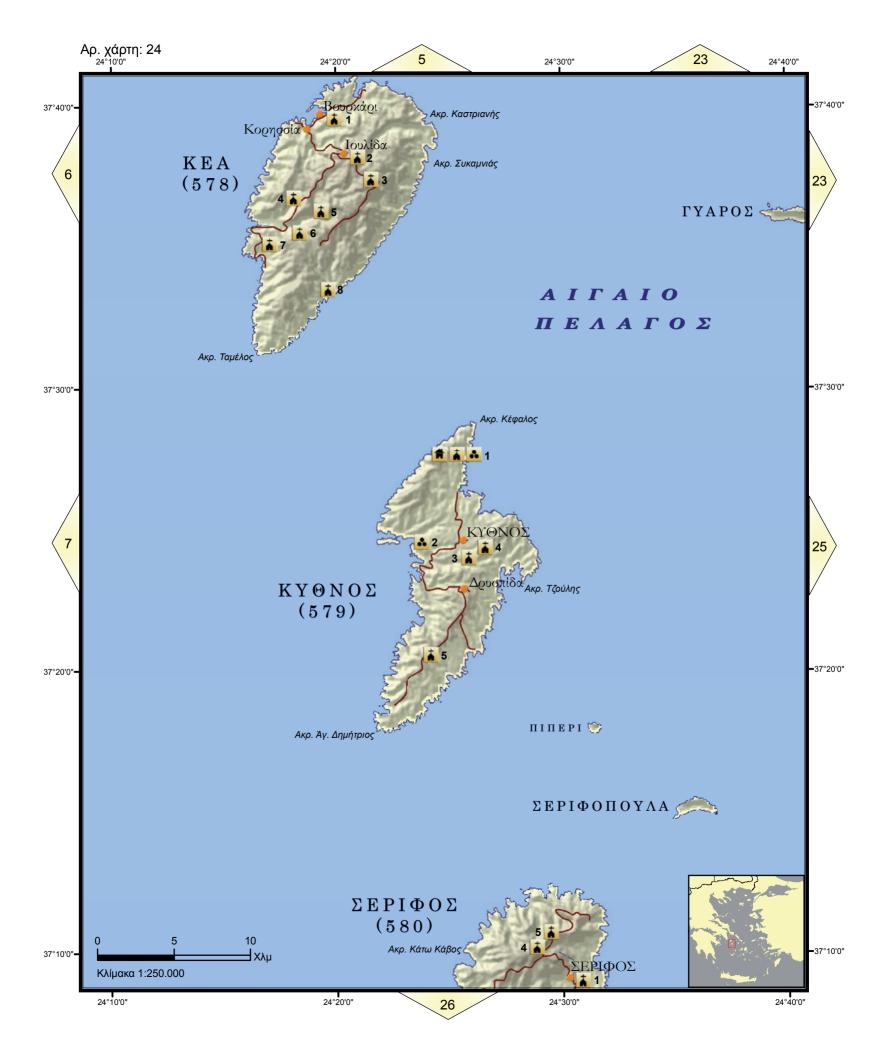


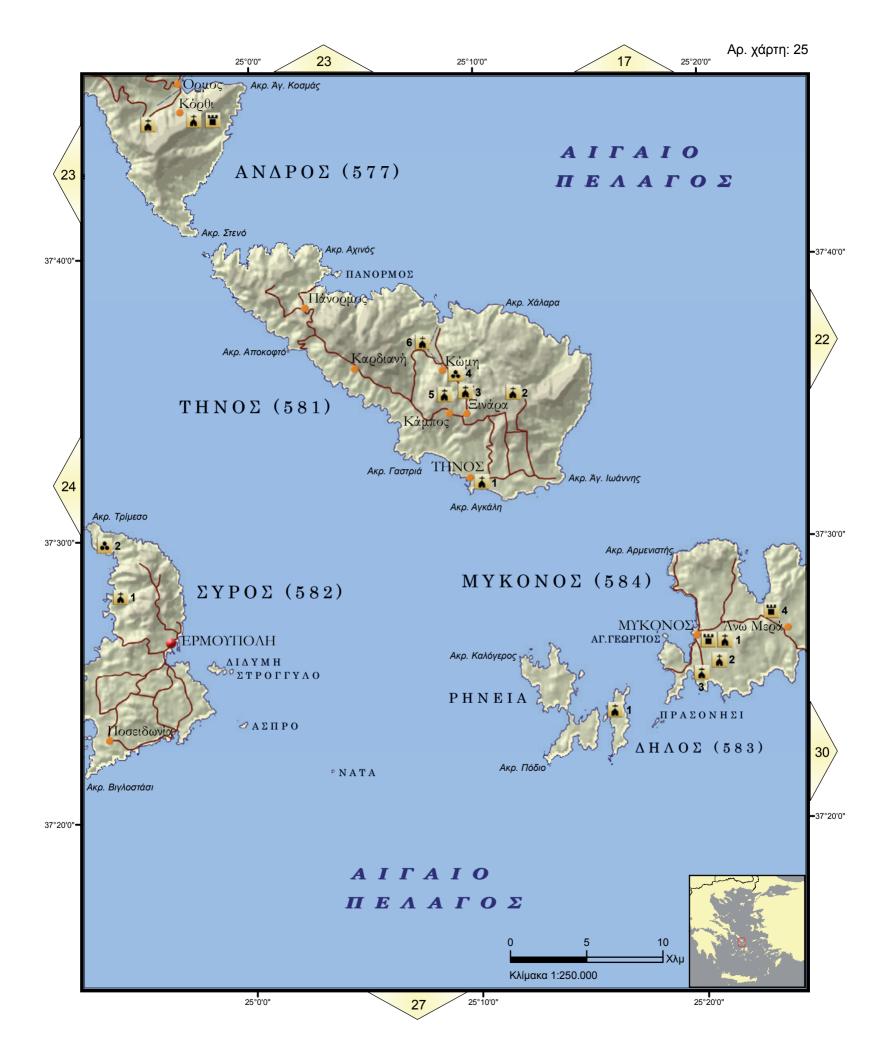


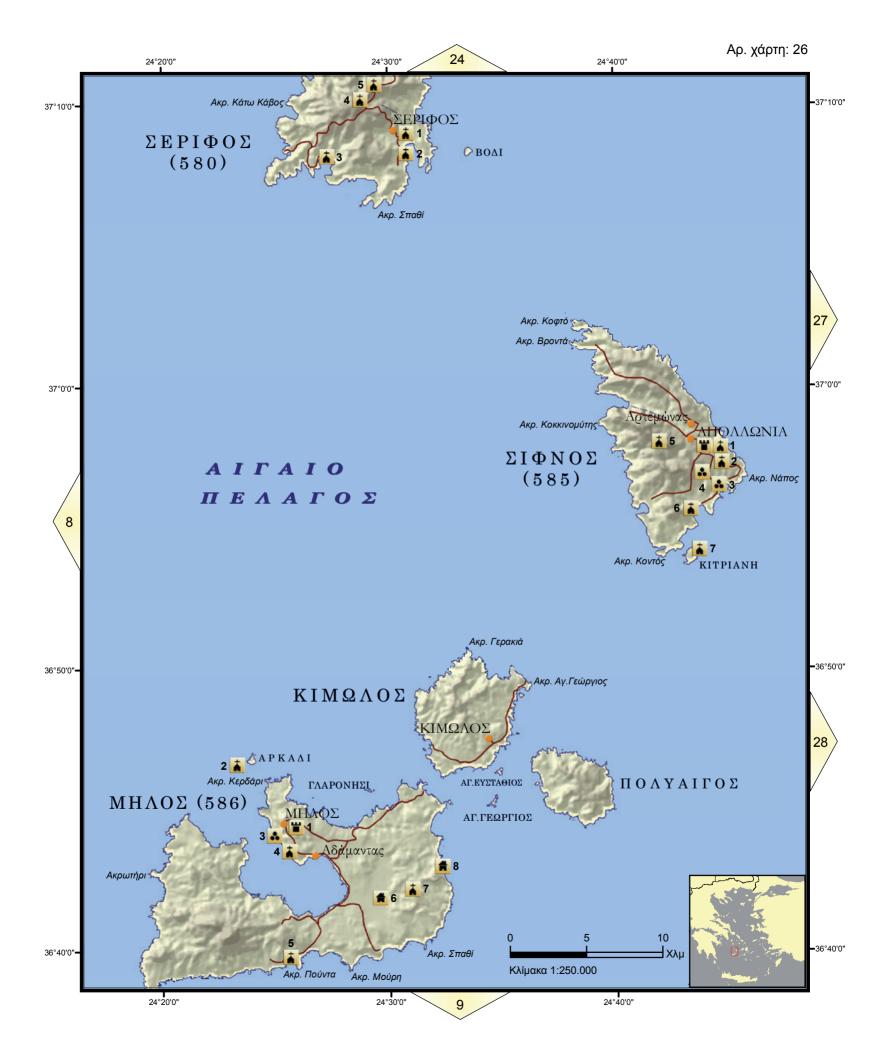


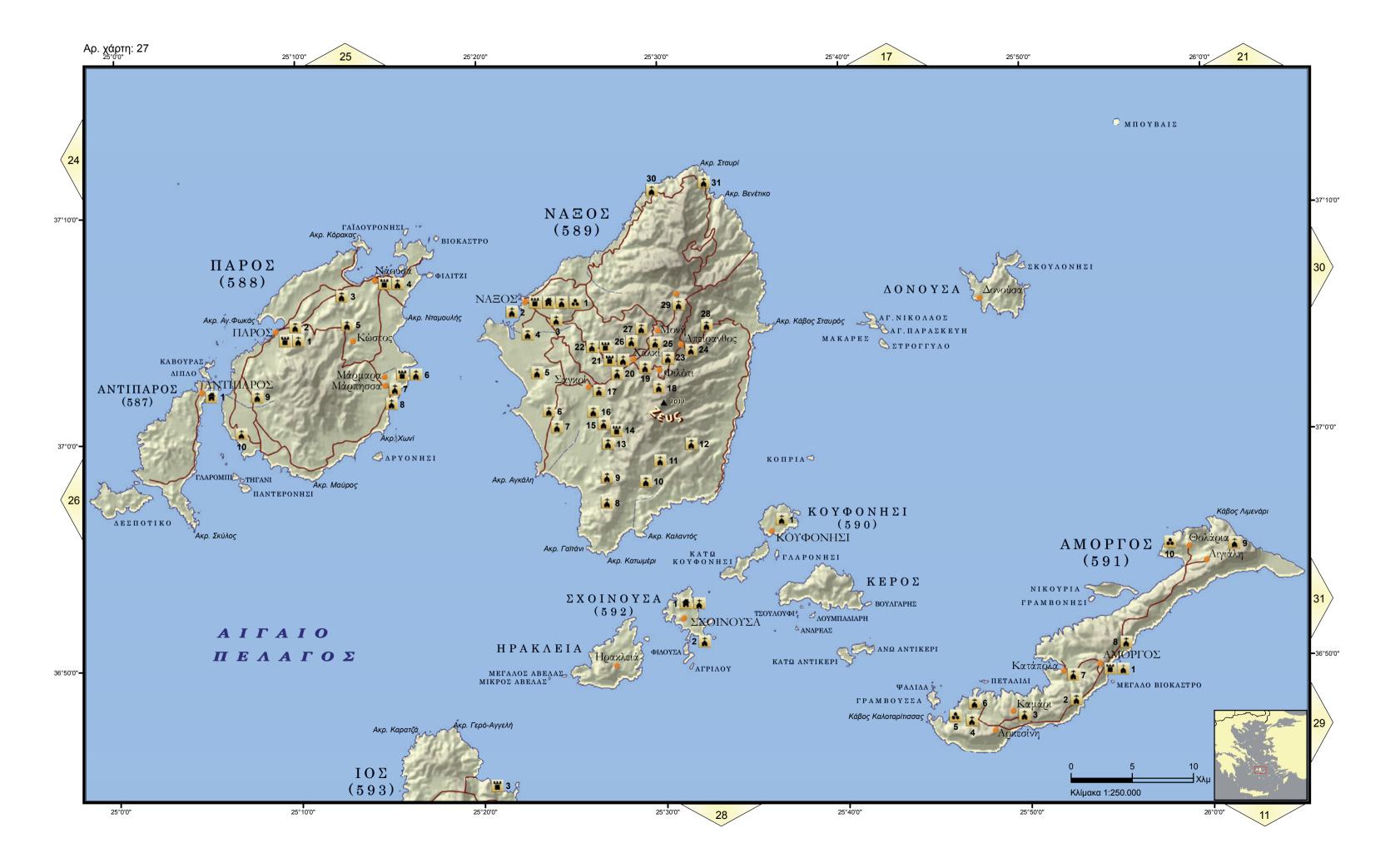


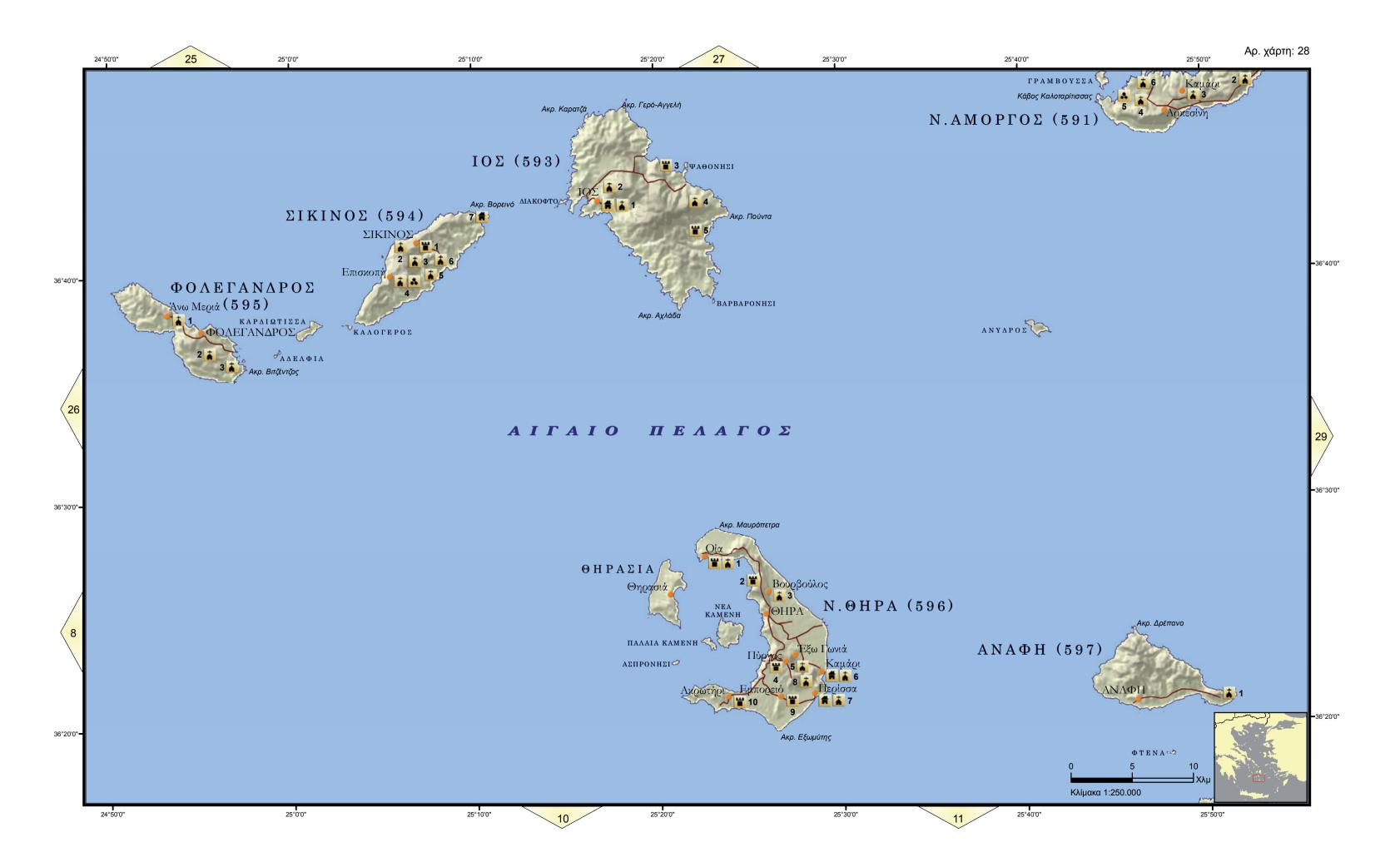


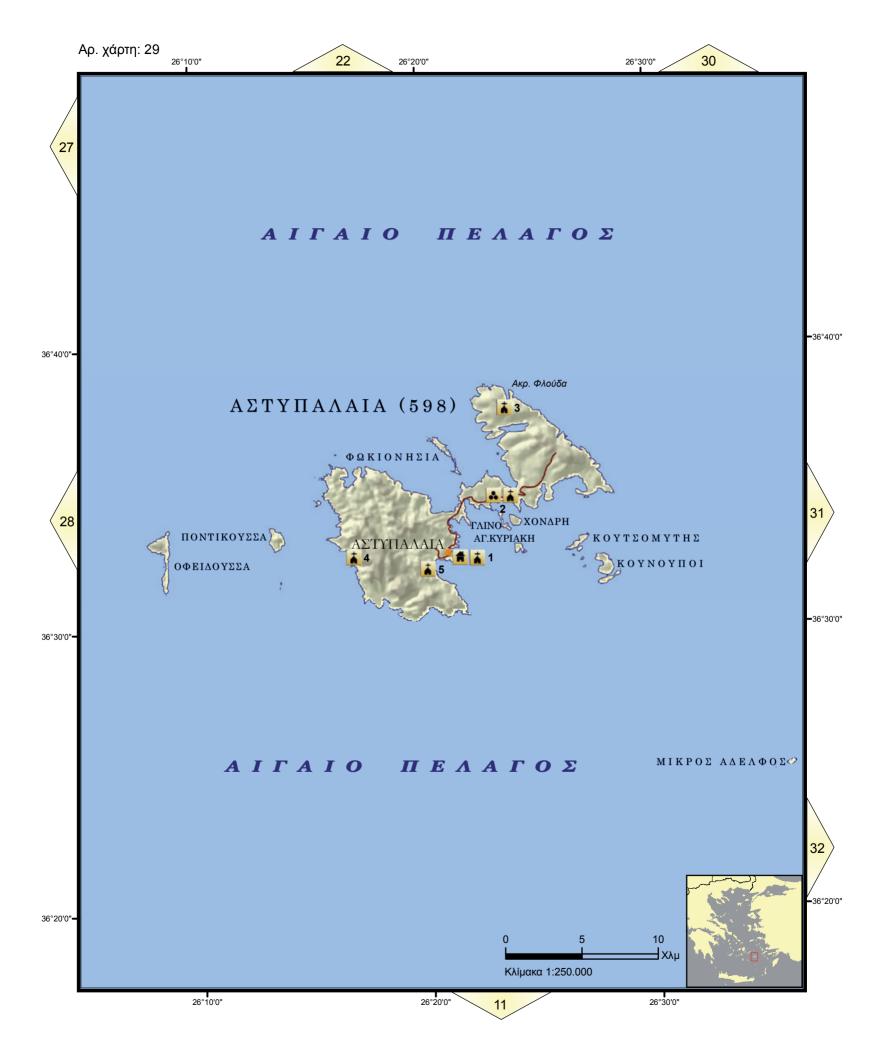


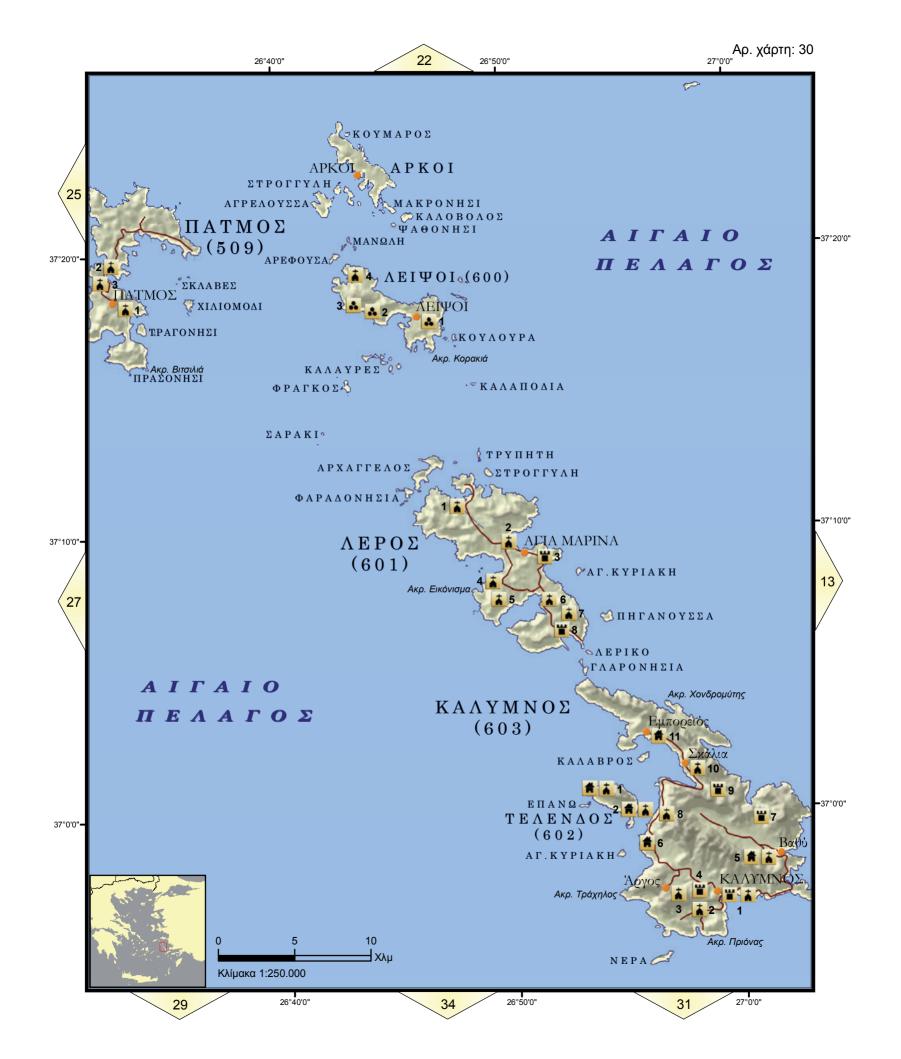










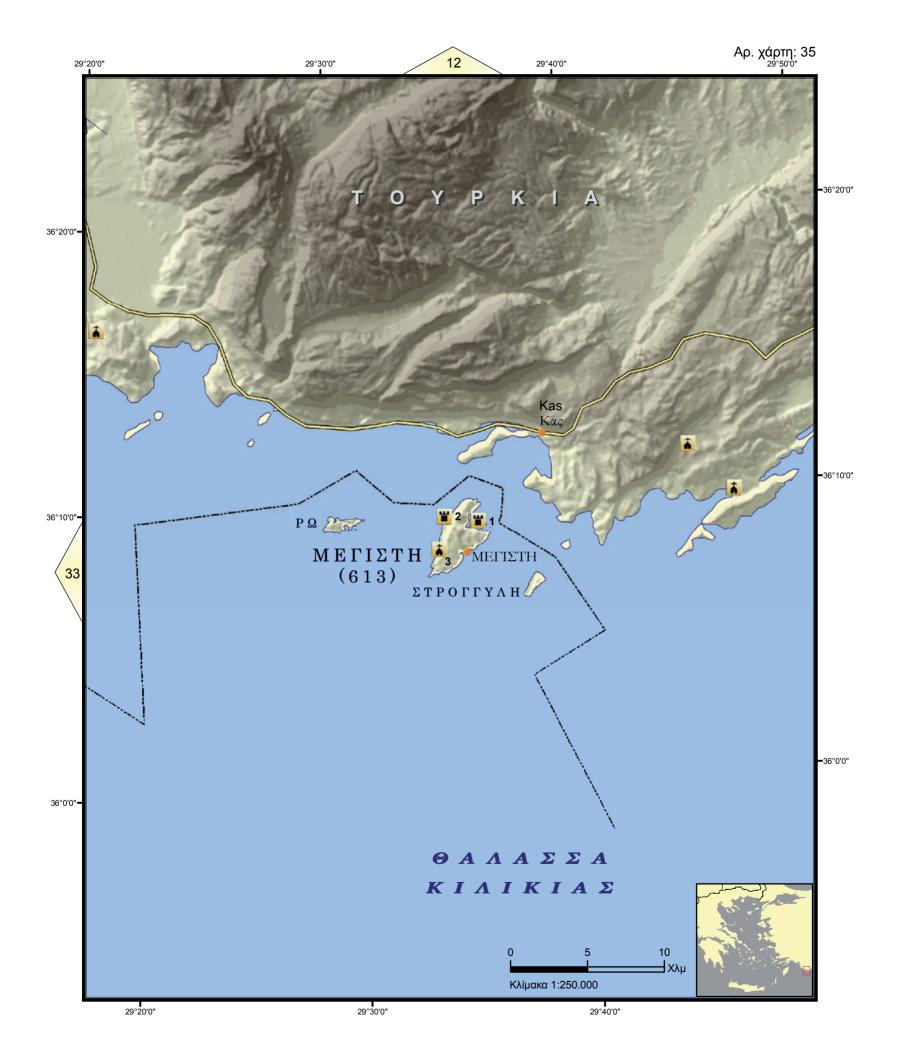




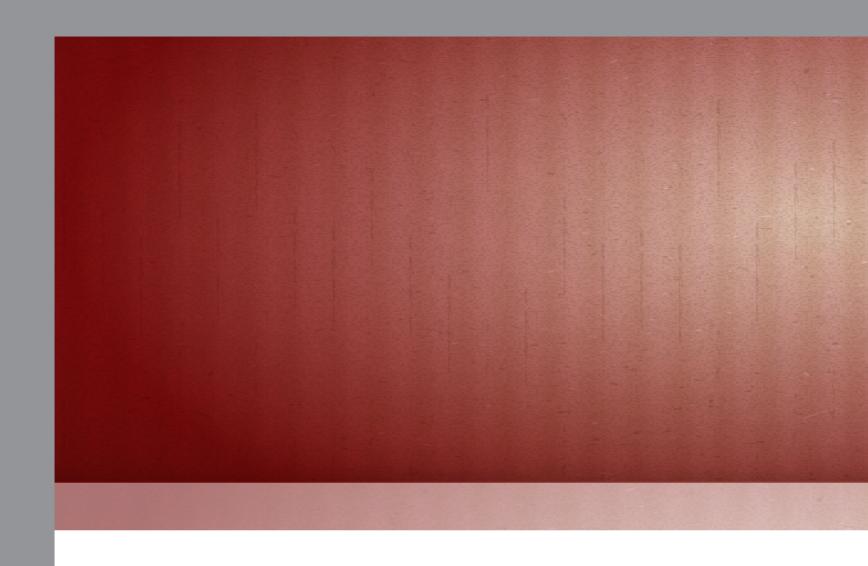


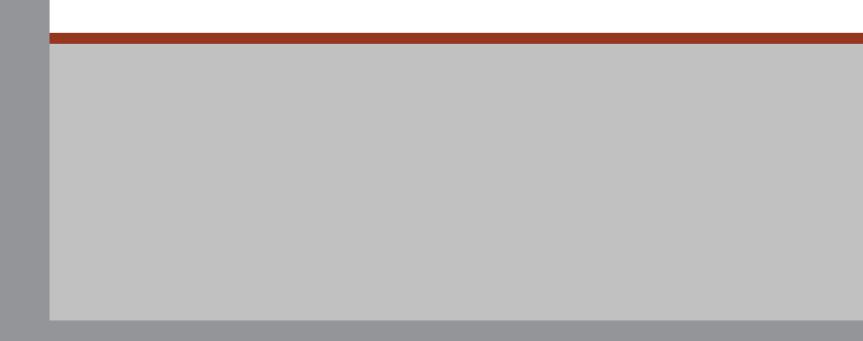


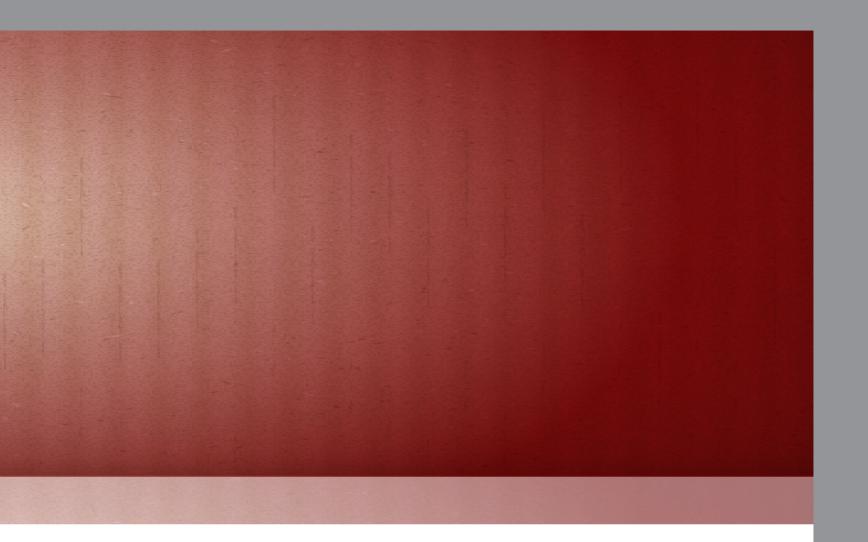




CATALOGUE OF SITES
AND MONUMENTS



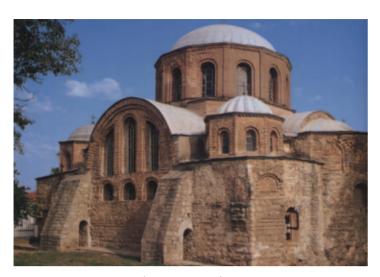




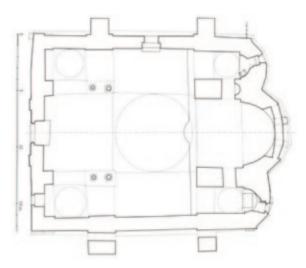
THRACE







1. Feres, Kosmosoteira (Φέρρες, Κοσμοσώτειρα)



1. Feres, Kosmosoteira, ground plan (Φέρρες, Κοσμοσώτειρα, κάτοψη)

1. Feres. Vira.

Sebastokrator Isaac Comnenus, son of Alexius I Comnenus (r. 1081-1118), founded in 1152 at Feres, Evros, the monastery of Panagia Kosmosoteira, also known as the monastery of Vira. Soon a small settlement developed around the monastery. During the civil wars of the 14th c. this was initially a strong fortress and was converted into a monastery in subsequent years. It was conquered by Lala Sahin Pasha and Evrenos after 1371 and the catholicon was converted into a mosque by Sóleyman Pasha, son of Sultan Orhan (1326-1362). From this complex the catholicon and parts of the fortifications survive. The catholicon is a cross-in-square church, two-columned and five-domed type, with narthex. Interventions during the Turkish domination degraded the dome and the apses' windows, and the narthex was demolished. Immediately after the catholicon was constructed it was decorated with wall-paintings. Inside is the tomb of the founder, who removed marbles from the tomb he had provided for himself at the catholicon of the monastery of Chora in Constantinople. Remnants of the system supplying water from a spring on a neighbouring hill survive outside the modern town. On the plain, S of Feres, a Byzantine cemetery has been excavated.

2. Loutra Feron. Traianoupolis.

Traianoupolis was founded in the 1st-2nd c. According to Procopius, Emperor Justinian's (r. 527-565) defence plan included its fortification. Traianoupolis was the metropolitan see of Rhodope from the Early Christian period until the 13th-14th c., when it was gradually abandoned after its destruction in 1206 by Tsar John of Bulgaria (r. 1197-1207). In the mid-14th c. the city was found laid waste by Byzantine emperor John VI Cantacuzenus;



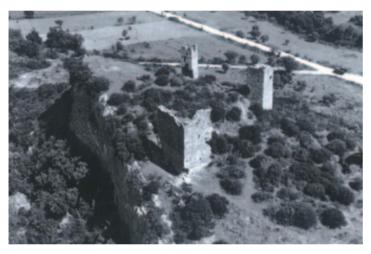
1. Feres, Kosmosoteira, capitals (Φέρρες, Κοσμοσώτειρα, κιονόκρανα)



1. Feres, Kosmosoteira, mural painting (Φέρρες, Κοσμοσώτειρα, τοιχογραφία)



2. Loutra Feron, Hana (Λουτρά Φερρών, Χάνα)



4. Potamos, fortress (Ποταμός, φρούριο)



5. Cave of Aghioi Theodoroi, mural paintings (Σπήλαιο Αγίων Θεοδώρων, τοιχογραφίες)

at the same period it suffered raids by independent Turkish warriors and thus ceased to be the metropolitan see. Very few parts of the fortifications survive above ground level; they are of low height and date from Justinian's time or earlier. Remains survive of a 12th or 13th c. cross-in-square church, contracted type, with narthex. Architectural components and inscriptions of the Roman, early Christian, Byzantine and Ottoman periods have been assembled in the Hana collection, which, next to the 16th c. Ottoman bath building, was a staging post on the Via Egnatia, built circa 1400.

3. Avas.

The fort, very close to Avas, was established on an inclined hill-ock, next to a shallow stream, on a passage leading from the Evros delta plains to the mountainous inland area. Fortification all around the hill was unnecessary due to steep cliffs, so only its accessible side was fortified, with an almost linear wall. At the end of the wall there is a gate with two quadrilateral towers, and almost midway along the wall there is another gate on the side of a third tower.

4. Potamos.

Near the remains of Potamos village, next to the road to Avas, a fort survives on a low hill with precipitous slopes. There is an outer enclosure with one surviving tower and an inner enclosure with three quadrilateral towers. The fortress controls not only the plain on the west bank of the river Evros estuary, but also the passages inland. It served both as military settlement and shelter for the population in an emergency situation. It possibly dates from the second half of the 13th or the first half of the 14th c.

5. Cave of Aghioi Theodoroi.

Byzantine hermitage located in a cave, perhaps dedicated to Panagia. Two layers of mural paintings of the 11th and 13th c. are preserved. It is possible that there was a third layer too.

6. Makri.

Makri is a settlement with a lifespan, at least, from the Roman period until today, lying next to the centre of the modern village. It used to be a staging post on the Via Egnatia in the Early Christian period and was the episcopal see from the 9th c., subordinate to the metropolitan bishop of Traianoupolis; in the 14th c. Makri was raised to a metropolis. It was destroyed in 1206 by Tsar John of Bulgaria (r. 1197-1207), but was not totally abandoned. From 1361 onwards Makri suffered raids and destruction by the Ottomans. The trapezoid defensive walls date from the early Mid-Byzantine period and have probably undergone Late Byzantine alterations. Preserved, the towers on the corners are circular, on the sides quadrilateral, and there is a six-sided tower. Within the walls, next to the Aghia Anastasia church and underneath the remnants of the earlier temple, the episcopal church, a three-aisled basilica with narthex of the 10th c., has been excavated. It was destroyed in the 12th or 13th c. and a Late Byzantine cemetery developed, along with other makeshift constructions. To the S of the walls, opposite the modern cemetery, a cross-in-square, four-columned church with narthex has been excavated, probably dating from the 12th c. After its destruction, the site was converted into a cemetery in the 13th-14th c. In the olive grove lying to the NE of the settlement, a Mid-Byzantine church with three apses, perhaps a monastery catholicon, has been partly excavated. It was destroyed in the 13th or 14th c. Almost by the shore, scattered around the Cyclops's cave and the sea slope are glazed ceramics, rock carvings (niches, cisterns, building remains) and burials, indicating that the site was used in the Mid- (9th-12th c.) and Late- (13th-15th c.) Byzantine periods. Carvings and wall fragments in the cave probably belonged to a small Byzantine church.



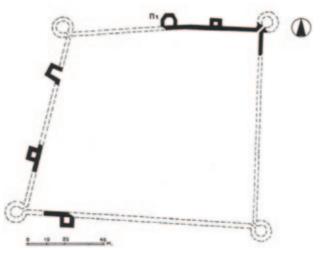
At a short distance from the remains of ancient Mesimvria/Zoni, on the coast of the Thracian Sea, lie the remains of a rectangular tower known as Gatos or Agriogatos. It was isolated and was probably a watchtower. It was probably built in the Late Byzantine period.

8. Petrota.

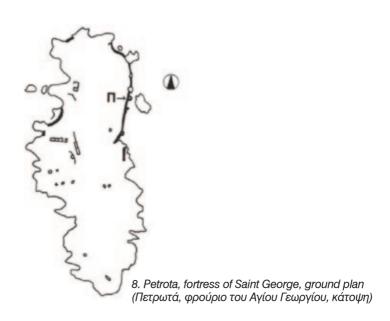
At Petrota Rhodope lies the fortress of Saint George, which was built on a cliff and served as a shelter. A gate flanked by two preserved, nearly circular towers blocks the only access. The fortress dates from between the end of the 6th and the 7th c.

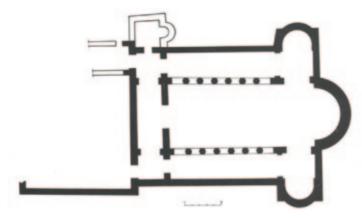


5. Cave of Aghioi Theodoroi, mural paintings, detail (Σπήλαιο Αγίων Θεοδώρων, τοιχογραφίες, λεπτομέρεια)

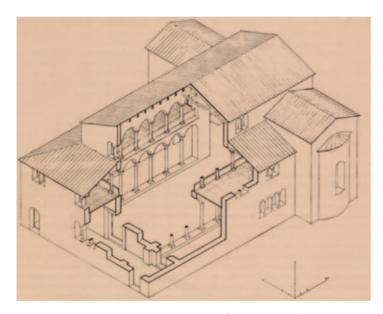


6. Makri, defensive walls, ground plan (Μάκρη, ο οχυρός περίβολος, κάτοψη)





9. Synaxis, basilica, ground plan (Σύναξη, κάτοψη της βασιλικής)



9. Synaxis, reconstruction of the basilica (Σύναξη, αναπαράσταση της βασιλικής)



11. Maroneia, Paliochora, basilica (Μαρώνεια, Παλιόχωρα, βασιλική)



9. Synaxis, closure slab (Σύναξη, θωράκιο)

9. Synaxis.

Close to the coast of the Thracian Sea, at the Synaxis site, 10 km E of Maroneia a three-aisled Early Christian basilica has been excavated. It has a transept, a narthex, an atrium and a chapel. The building material used for this complex probably originates from the sanctuary of Maron, of Roman origin, which had been established here; the floors were decorated with mosaics. The basilica was destroyed and abandoned in the 7th c. Over its ruins and with its building material, a Mid-Byzantine monastery was founded; it was abandoned in the mid-13th c. At a short distance from this Christian church complex was excavated a Roman period complex, which was identified as a guesthouse for pilgrims on their way to Samothrace. The complex was in use until the 6th c. and was definitively abandoned after the 7th c.

10. Aghios Georgios.

Ancient defensive walls survive, on which alterations of the Early Christian or Byzantine period have been identified.

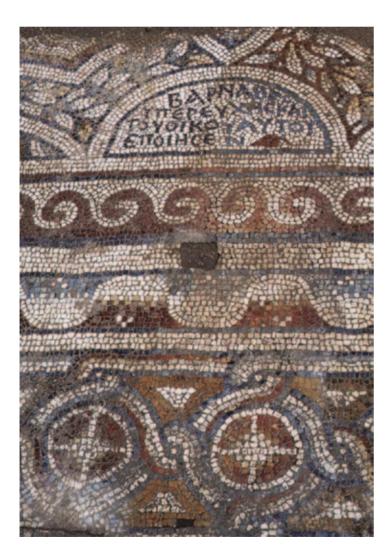
11. Maroneia. Aghios Charalambos.

An archdiocesan seat since the Early Christian period, in the 14th c. Maroneia was raised to a metropolis. It came under Turkish domination in 1373 at the earliest. Early Christian and Byzantine construction was restricted to the coastal end of the

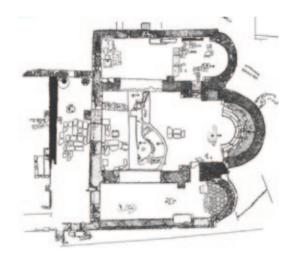
ancient city. The enclosure had an irregular trapezoid shape and an acropolis with donion stood at its N end. Architectural phases of the fortification date from the 5th-6th, 9th-10th and 11th-12th c. Adjacent to the walls, on the outside, wine presses of the Roman period were identified. At the Paliochora site a threeaisled basilica has been excavated, with a surviving mosaic. The church had a narthex and an atrium which is in a noticeably oblique position to the alignment of the main church. On the remains of the church a complex of Mid-Byzantine housing was developed with a lifespan from the 10th to the 13th c., a building probably belonging to a functionary was also constructed, as well as a cemetery. In addition, at the NE corner of the basilica an aisleless naiskos was built with plenty of spolia in the 10th c. At a short distance, to the N, another Early Christian basilica has been located. Very close to the coast the episcopal church of Maroneia has been excavated; it is a cross-in-square church with narthex, possibly of the 11th or 12th c.; it had probably been



11. Maroneia, Paliochora, Mid-Byzantine naiskos at the basilica (Μαρώνεια, Παλιόχωρα, μεσοβυζαντινός ναΐσκος στη βασιλική)



11. Maroneia, Paliochora, basilica, mosaic (Μαρώνεια, Παλιόχωρα, βασιλική, ψηφιδωτό)



11. Maroneia, episcopal church, ground plan (Μαρώνεια, επισκοπικός ναός, κάτοψη)



11. Maroneia, episcopal church, synthronon (Μαρώνεια, επισκοπικός ναός, σύνθρονο)



11. Maroneia, episcopal church, mural painting (Μαρώνεια, επισκοπικός ναός, τοιχογραφία)



11. Maroneia, tower of the enclosure (Μαρώνεια, πύργος του περιβόλου)

destroyed by the 13th c. At a lower level, part of a single-nave church has been located, perhaps of the 10th c. Under this has been excavated a small section of an earlier church, probably of the 9th-10th c. or even earlier. There have been found wall-paintings depicting jewelled and foliated crosses, and the Forty Martyrs of Sebaste. Burials have been found at the site of the latest church, but there are more in earlier layers too.

12. Pelagia.

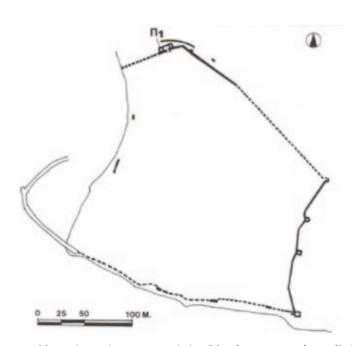
Remains of part of a small barrel-vaulted church, probably Palaeologan, are preserved.

13. Arriana.

Here are remains of a Roman bath that was possibly in use until the 4th c.

14. Mikro Pisto.

A glazed pottery workshop of the 13th c. has been excavated on the Via Egnatia.



11. Maroneia, enclosure, ground plan (Μαρώνεια, ο οχυρός περίβολος, κάτοψη)

15. Gratini. Gratianou, Gratsianou or Gratianopolis.

This became a significant fortress in the Late Byzantine period. During the civil wars it came under the domination of Matthew Cantacuzenus twice, and became his seat until 1357. In 1364-65 it was captured by Evrenos. Ruined parts of the walls and of two towers (one circular and one quadrilateral) survive, probably dating from the 9th or 10th c.; a cistern survives inside the enclosure. At the modern village, in the shade of the fortress, a small Byzantine church has been excavated, which had probably been destroyed in the 13th c. A pottery workshop was established on its ruins. The excavation also brought to light koutroubia from Thessaloniki and a hoard of coins dating from the first half of the 13th c.



On an elevation close to Komotini, on the way to the contemporary Hellenic-Bulgarian border, quadrilateral defensive walls with towers at the corners are preserved at the site of Palaio Frourio. They probably date from the Late Byzantine period.

17. Komotini. Koumoudjina.

A fortress known as Koumoudjina in the Byzantine period was taken by Evrenos in 1364-5. It is located in the heart of the modern town, a small, rectangular castle lying on the Via Egnatia, dating from the late 4th or 5th c. and possibly built by Theodosius I (r. 379-395). There are no indications of earlier parts of the fortress. Between the 10th and 12th c. occasional and limited repairs were made to various sections of the walls. There are circular towers on the corners and quadrilateral towers at intervals, all with wooden floors. The masonry is of roughly hewn stones and bands of bricks in four rows. In the E side of the fortress there is a double staircase to the wall's rampart walk, possibly of the Comnenian period. This site has revealed the cover of a sarcophagus, which is probably Byzantine and bears an inscription.

18. Mischos. Maximianopolis - Mosynopolis.

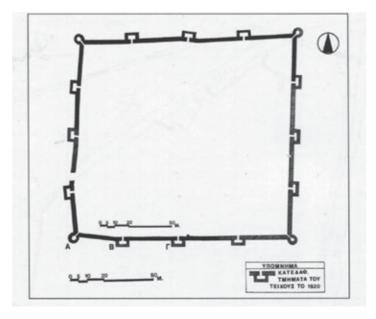
Maximianopolis was founded along the Via Egnatia during the Roman period. It was an episcopal see from Early Christian times and a general's headquarters in the mid-Byzantine pe-



15. Gratini, tower (Γρατινή, πύργος)



17. Komotini, walls (Κομοτηνή, τείχη)



17. Komotini, fortress, ground plan (Κομοτηνή, το κάστρο, κάτοψη)



18. Maximianoupolis, central planned church (Μαξιμιανούπολις, περίκεντρος ναός)

riod. A significant operations centre in the Byzantine-Bulgarian wars during the time of Basil II (r. 976-1025), it was destroyed in 1206 by Tsar John the Bulgarian (r. 1197-1207) and was left to gradually decay. Indeed, John Cantacuzenus VI (r. 1347-1354) reported that the city was in ruins at this particular time. According to Procopius, Justinian's defence plan included the fortification of Maximianopolis. The wall is preserved at a short height and is built with stones and a band of bricks. There are no indications of earlier or later building phases. The preserved walls possibly date to Justinian's reign (r. 527-565) but the possibility of an earlier phase (3rd-5th c.) cannot be excluded. This site has yielded Byzantine inscriptions. Part of the fortified walls, as well as a cemetery, have been excavated. A significant, large, centrally planned church with various construction phases still has excavation in progress.

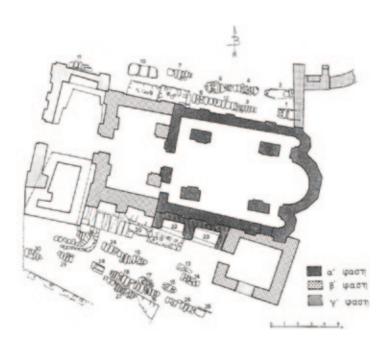


18.
Maximianoupolis,
fortified walls
(Μαξιμιανούπολις,
το περίγραμμα των τειχών)

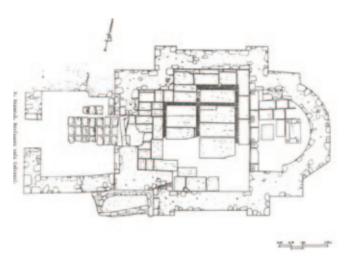
19. Mount Papikion.

A significant monastic centre of the Byzantine period, Mount Papikion extends to the south slope of Rhodope, almost between the river Kompsatos and Komotini. Famous personalities from political, military and ecclesiastic circles in the Byzantine empire are known to have withdrawn here to lead a monastic life. Mount Papikion flourished in the 11th and 12th c., declined from the 13th c., and was abandoned from the late 14th c. A plethora of monasteries, a cistern, a watermill and a bath have been located.

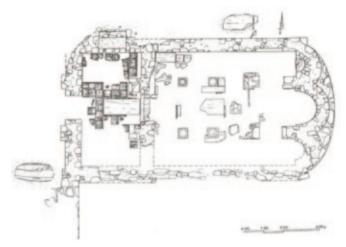
Excavations have revealed the following monuments. Monastic complex of Sostis: Catholicon, (three-aisled basilica with narthex bearing sculpted decoration), refectory, portico, cells and other edifices. It operated from the 11th to the 14th c. Area of Sostis: Church Γ is a free cross plan church (11th or 12th c.), with marble inlay on the floor. Kerasia: Church A is a domed, free cross plan church, with marble inlay on the floor and architectural sculptures of the 11th or 12th c.; Church B is a domed, free cross plan church dating from the late 11th-early 12th c., with a narthex of the same period in a second phase. Other features include: tomb with arcosolium; fragments of wall-paintings (12th c.); highquality sculptures (11th or 12th c.). Monastic complex of Lenos: Catholicon (cross-in-square church with narthex added at a later stage, and exonarthex. Other features include: marble inlay on the floor; fragments of high-quality wall-paintings (12th c.); cist graves around the catholicon; refectory, two cisterns, kitchens, oven, and other structures. This complex operated from the mid-11th to the mid-14th c. Maria, wife of Nikephoros Botaneiates (r. 1078-1081) was buried here. Her golden ring has been found. as well as a wall-painting depicting her and Constantine (died 1095), her son by Michael VII Doukas (r. 1071-1078).



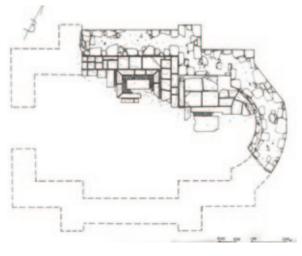
19. Mount Papikion, Lenos comlex, catholicon, ground plan (Παπίκιον όρος, συγκρότημα Ληνού, το καθολικό, κάτοψη)



19. Mount Papikion, Kerasia, church A, ground plan (Παπίκιον όρος, Κερασιά, ναός Α', κάτοψη)



19. Mount Papikion, Sostis complex, catholicon, ground plan (Παπίκιον όρος, συγκρότημα Σώστη, καθολικό, κάτοψη)



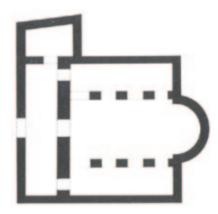
19. Mount Papikion, area of Sostis, church Γ, ground plan (Παπίκιον όρος, περιοχή Σώστη, ναός Γ΄, κάτοψη)



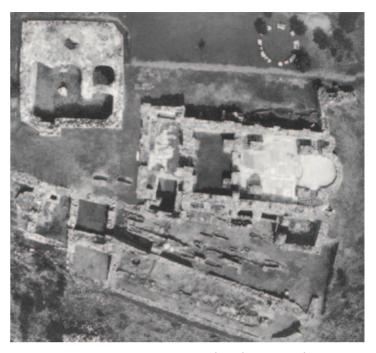
19. Mount Papikion, Kerasia, church B, closure slab (Παπίκιον όρος, Κερασιά, ναός Β')



19. Mount Papikion, Kerasia, church B, closure slab (Παπίκιον όρος, Κερασιά, ναός Β', θωράκιο)



20. Polyanthos, basilica, ground plan (Πολύανθος, βασιλική, κάτοψη)



19. Mount Papikion, Lenos complex (Παπίκιον όρος, συγκρότημα Ληνού)

20. Polyanthos.

Excavations at Polyanthos off the old provincial road from lasmos to Komotini have revealed a three-aisled, timber-roofed basilica with narthex dating from the Mid-Byzantine period; tombs were located inside the church. On the small hill above the basilica the remains of a Byzantine fortress are preserved, and on the plain by the contemporary village, a Byzantine cemetery has been partly investigated. On the river bed, a bit further to the S of the railway line, remains of the piers of a Roman or Early Christian bridge can barely be discerned.

21. Anastasioupolis - Peritheorion.

To the SE of the village Amaxades, at the far end of Lake Vistonis, S of the both ancient and contemporary Via Egnatia, lies Anastasioupolis, a city of the time of Anastasius I (r. 491-518). It was an episcopal see in the Early Christian and Byzantine periods and in the 14th c. it was raised to a metropolis. According to Procopius, Justinian I (r. 527-565) constructed a diateichisma to secure the coast and islets from barbarian raids. In the Byzantine period the city was renamed as Peritheorion and in 1206 it was destroyed by Tsar John of Bulgaria (r. 1197-1207). Andronicus III Palaeologus (r. 1328-1341) carried out extensive repairs on the fortifications. Circa 1373 the city was relatively autonomous from Constantinople, though by 1383 at the latest it had been subjugated by the Turks until it came under their domination in the following year. Anastasioupolis is of an irregular

hexagonal shape and parts of its walls, gate and corner towers are preserved. Building phases of the times of Anastasius I and Andronicus III have been identified, as well as limited repairs that took place during 1341-57. There is a rampart walk above deep arches, and towers with barrel-vaulted interiors. The main gate to the lake is protected by two robust square towers with a stone-built arch between them. Stone monograms of the Palaeologi have been detected on the sides of the gate, as well as ceramoplastic monograms on the towers.

Emperor Justinian erected an aqueduct / fortification supplying Anastasioupolis with water from the springs in the foothills of Rhodope, and at the same time controlling the passage of the Via Egnatia. A corridor (3.80 m width) between two walls, where the water conduit passed, allowed soldiers to move when required. At the intersection of the fortification with the Via Egnatia there was a gate; in the W part of the fortification one square and one circular tower are preserved. Limited Byzantine repairs have been identified.



21. Anastasioupolis, gate (Αναστασιούπολις, πύλη)



21. Anastasioupolis, walls (Αναστασιούπολις, τείχη)



21. Anastasioupolis, fortifications, ground plan (Αναστασιούπολις, ο οχυρός περίβολος, κάτοψη)



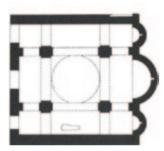
21. Anastasioupolis, justinianic aqueduct (Αναστασιούπολις, ιουστινιάνειο υδραγωγείο)



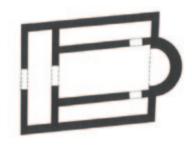
21. Anastasioupolis, palaeologan monogram (Αναστασιούπολις, μονόγραμμα των Παλαιολόγων)



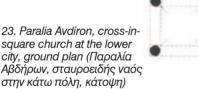
21. Anastasioupolis, walls (Αναστασιούπολις, τείχος)



22. Porto Lagos, cross-insquare church, ground plan (Πόρτο Λάγος, σταυροειδής ναός, κάτοψη)



23. Paralia Avdiron, basilica N of the Byzantine city, ground plan (Παραλία Αβδήρων, βασιλική βορείως του βυζαντινού οικισμού, κάτοψη)







23. Polystylon, episcopal church, mural painting (Πολύστυλον, επισκοπικός ναός, τοιχογραφία)

22. Porto Lagos. Poroi (?).

An Early Christian settlement was founded at the site of Porto Lagos, probably identifying with the fortress of Poroi that had been a see since the 9th-10th c. On the coast, an almost square defensive wall has been excavated along with square towers. At its SW end, remains of a cross-in-square church of the 10th c. are preserved. Occasional burials have been located at the site. Findings within the walls, from the islet of Aghios Nikolaos, as well as from the islet of Bourou (where there are fishing facilities) include a Mid-Byzantine molybdobull of the bishop of Poroi, metal objects, architectural members and pottery.

23. Paralia Avdiron. Polystylon.

The medieval town of Polystylon was formed on a small hill where the classic citadel of Abdera had been situated at the coastal end of modern Paralia Avdiron. It was a see under the metropolis of Philippi from the 9th c., before which it was renamed. In the 14th c. it was annexed to the ruler of Maroneia. At the time the military character of the settlement (fortress-polichnion) prevailed. The city was structured in three sections: lower town, mid-town, citadel with a donion. In the sections that have been investigated, the Byzantine wall was found to have been built on the ancient fortifications of Abdera. The towers are quadrilateral, the outer face of the wall was reinforced in parts with a subsequent "jacket" and a bulwark of unknown length protected it. The city walls had been constructed earlier than the 11th c. The entire Byzantine citadel or part of it had been repaired under John VI Cantacuzenus. Adjacent to the W wall is the bath of the settlement, built in the 4th or 5th c. In the upper part of the city the episcopal church has been revealed, a large, three-aisled basilica possibly with transept, narthex and gallery, dating to the 9th or 10th c., with alterations of the 11th or 12th c. It operated until the 14th c.: after its destruction, a cemetery developed around the church, and makeshift lodgings were erected on the ruins of the narthex. The episcopal church of Polystylon was built upon an earlier, possibly Early Christian three-aisled basilica, of which the octagonal baptistery with a constructed crossshaped font is preserved. The baptistery was used as such in the first years' functioning of the Byzantine church, but later on it was converted into an auxiliary space. In the lower part of the city a cross-in-square church of the contracted type was excavated; it is possibly of the 12th c. and was in use until the 15th c. A cemetery was installed around the church in the years of its operation. On the plain N of the Byzantine city a three-aisled, timber-roofed basilica with narthex has been excavated in the middle of a Byzantine cemetery. In its later phases, the church was initially restricted to the main aisle, then a smaller, aisleless church was built and lastly a small chapel was founded in the NE corner of the basilica. The earlier basilica has been traced back to the period between Late Antiquity and the 9th c. The cemetery, dating from almost the

same period as the church, was initially located around it and after the first transformation of the building it developed in the narthex and the side aisles.

24. Amaxades.

Remains of an Early Christian construction have been reported.

25. Filia.

At the Kale site a fortress of the Byzantine period, as well as a cistern, is preserved.

26. Xanthi. Xanthia.

Known from the Mid-Byzantine period onwards, Xanthi was a see from the 9th c., raised to archdiocesan status circa 1316 and later, before the mid-14th c., to a metropolis. For about two years (1343-5) it was the seat of the local Bulgarian ruler Momchil. At the fortress of Xanthi, towers dating to the early Mid-Byzantine period have been identified and there were several alterations to the fortifications at subsequent times. On the slope below the fortress, the church of the Taxiarchs survives, a triconch building with dome, dating from the Mid-Byzantine period with subsequent interventions extending to the 19th c. The W barrel yault has been demolished.

27. Toxotes.

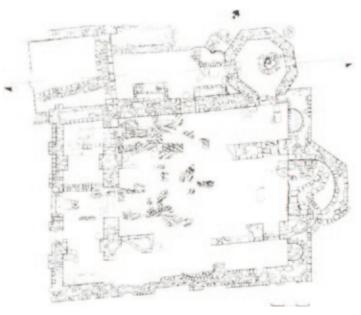
Architectural remains and fragments of mosaic floor have been discovered around the rail station at Toxotes. They probably belong to the Topeiros region and date from the Roman or Early Christian period. Boundary inscriptions have been found near the bridge.

28. Kosmiti.

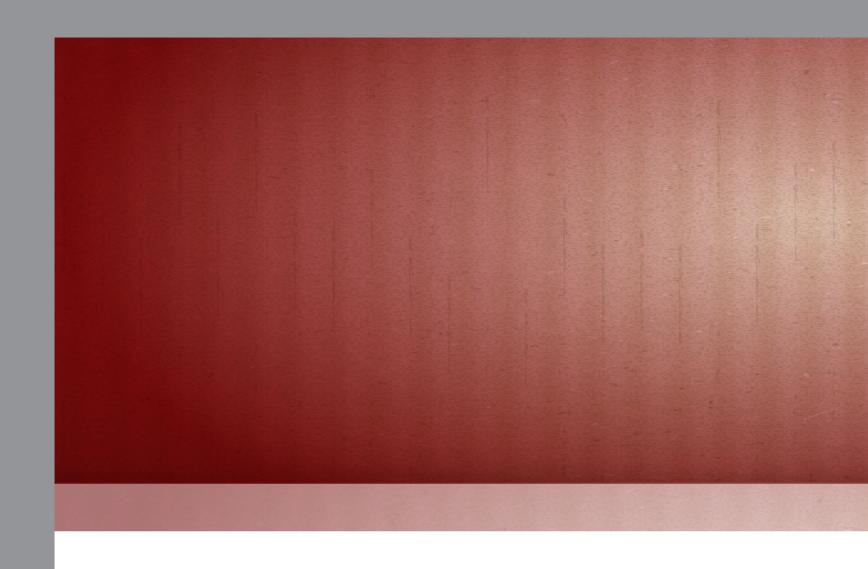
At the Muslim cemetery of the Kosmiti village there are pieces of architectural components and Early Christian inscriptions. They may originate from Topeiros (Paradeisos).

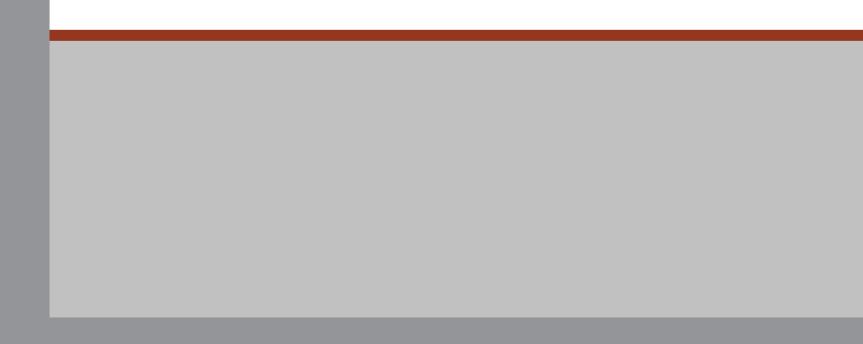


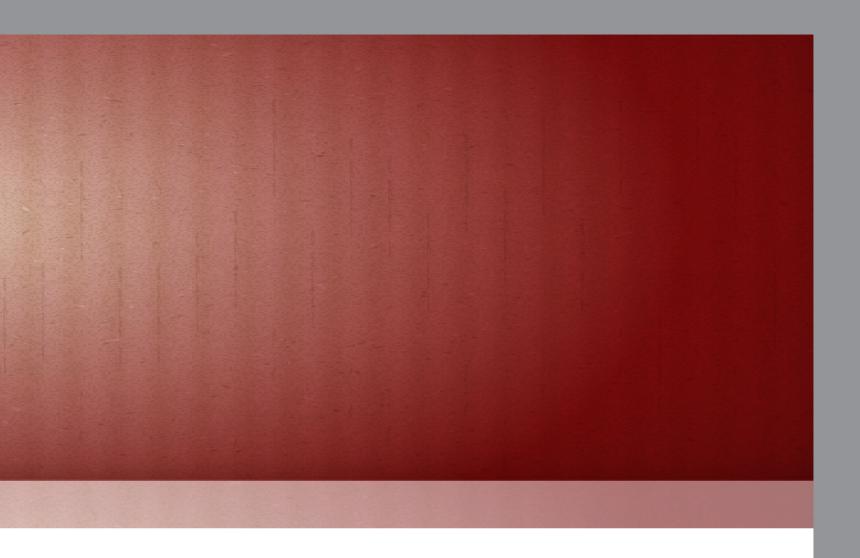
23. Polystylon, episcopal church, baptistery (Πολύστυλον, επισκοπικός ναός, βαπτιστήριο)



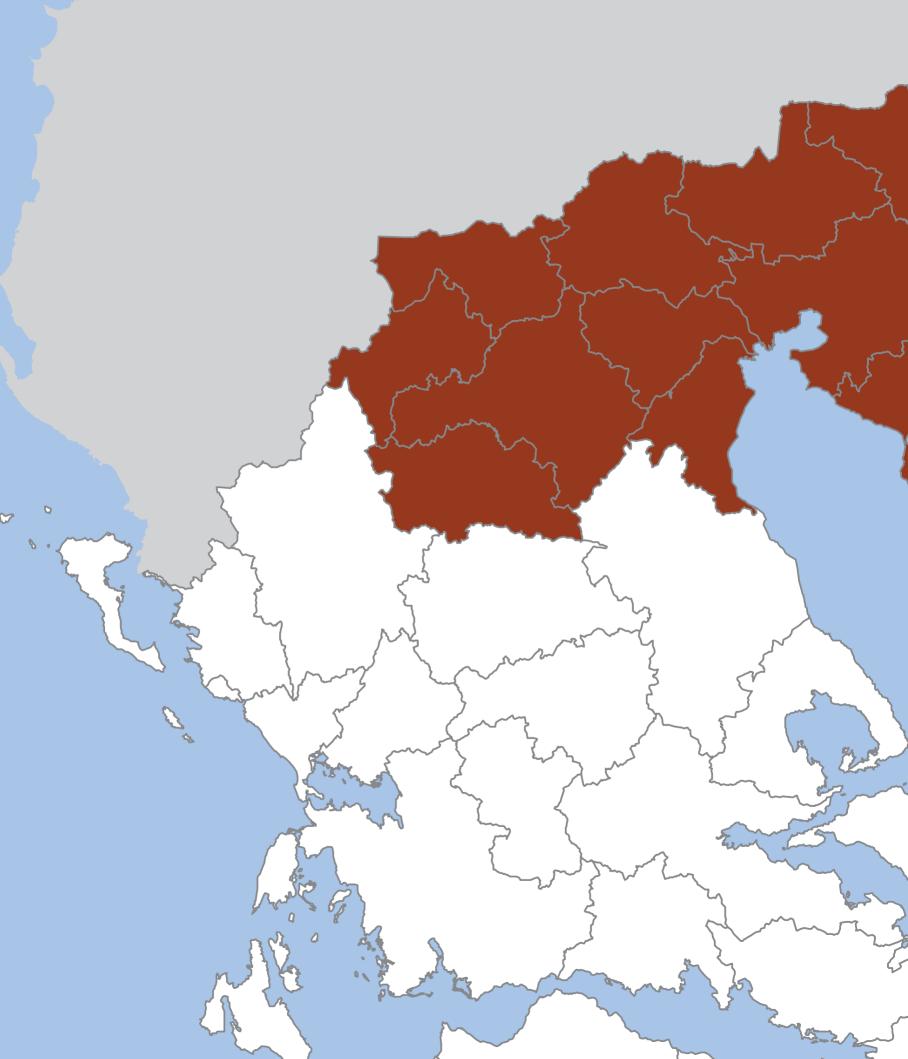
23. Polystylon, episcopal church, ground plan (Πολύστυλον, επισκοπικός ναός, κάτοψη)

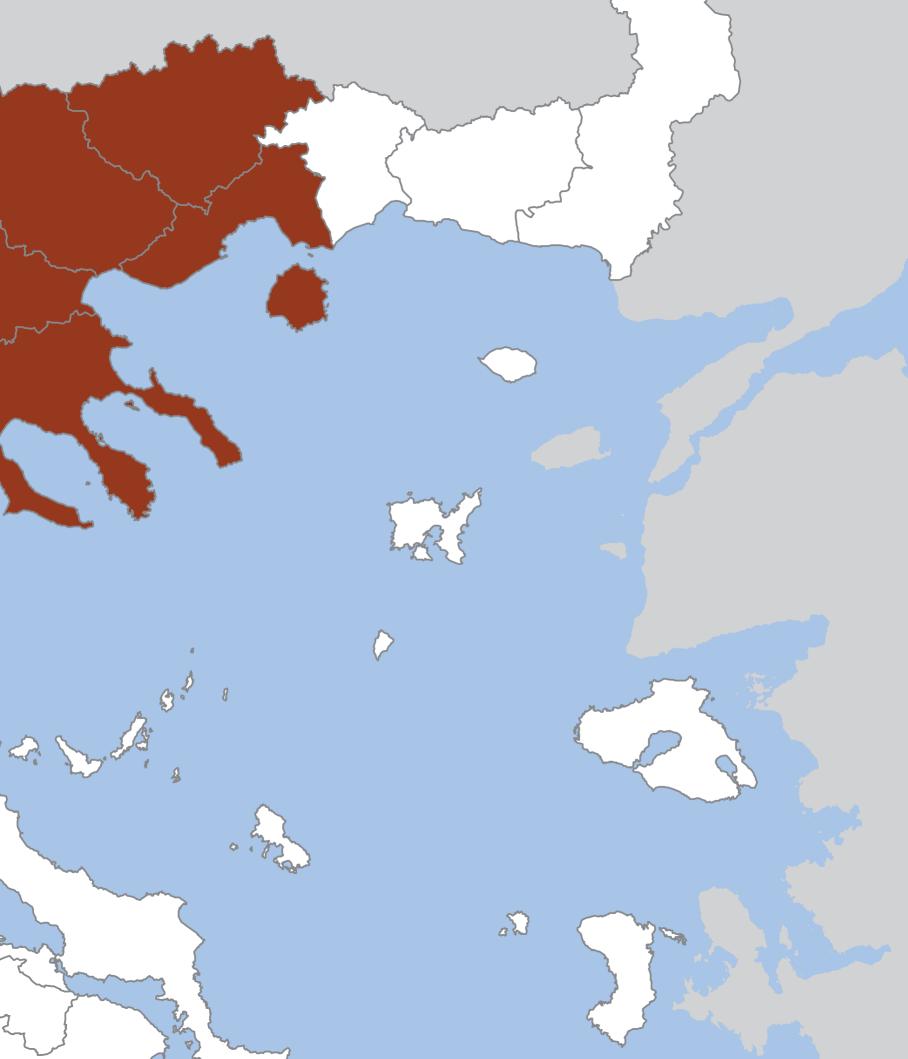






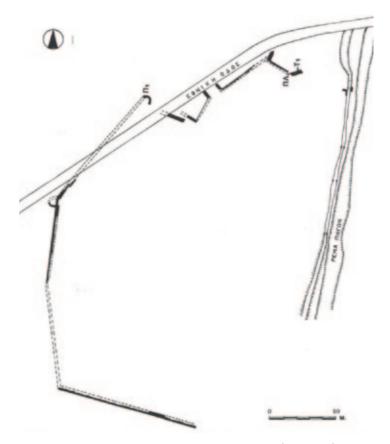
MACEDONIA





29. Paradeisos Nestou. Topeiros.

This site is located to the east of the existing village of Paradeisos, at the intersection of the ancient Via Egnatia with the river Nestos. On the river's west bank once stood the city of Topeiros, an episcopal see of the Early Christian period, founded in the first decades of the 1st c. Procopius reports that the fortified city was besieged and destroyed in 549 by barbarian invaders, and that after its destruction the walls were rebuilt by Justinian I (527-565) and a diateichisma was erected from the city to the river for more effective control of the Nestos bridge. The city's name during the Byzantine period is not known. Evrenos writes in 1373-4 that the city was located across the Nestos riverbank. After the Turkish conquest Topeiros was abandoned. Today the ruined city is of an irregular trapezoid shape. Parts of walls and towers survive; corner towers are circular, while interval towers are quadrilateral. Phases of the Roman and Justinian eras, of the 7th c., and of the Mid- and Late Byzantine periods are identified on the fortifications. An Early Christian basilica with Byzantine modifications has been partly excavated; the site has revealed architectural elements, pottery, and coins of the Early Christian and Byzantine periods. An Early Christian cemetery stretches out on the slope N of the city, where the Roman cemetery also lies. On Petrota Hill, higher than the cemetery, remains of an Early Christian basilica with mosaic floor and architectural components are preserved.



29. Paradeisos Nestou, enclosure, ground plan (Παράδεισος Νέστου, ο οχυρός περίβολος, κάτοψη)

30. Petropigi.

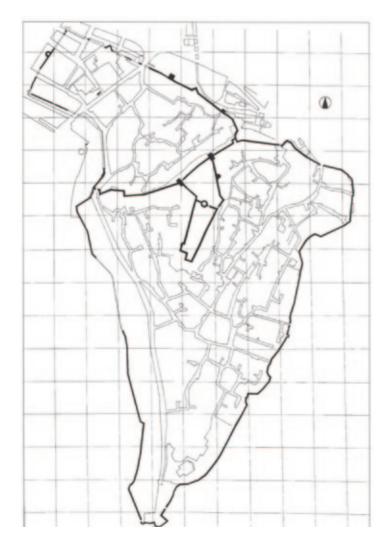
Quadrilateral station on the Via Egnatia with square corner towers and a gate in the S section. The earlier phase of the wall at the station of Petropigi dates to the 10th c. Interventions and repairs, dating back to the first half of the 14th c., have not – generally - altered its size.

31. Nea Karvali. Akontisma.

On a hill, E of the modern settlement are remnants of defensive walls, possibly of Akontisma. The fortification dates to the 4th or 5th c.



33. Kavala, the fortified city and the aqueduct (Καβάλα, η οχυρωμένη πολη και το υδραγωγείο)



33. Kavala, fortification, ground plan (Καβάλα, η οχύρωση, κάτοψη)

32. Diateichisma of Akontisma.

E of Kavala, on the hills above Aspri Ammos, at the site of Eski Kapou along the Via Egnatia, remnants of a diateichisma are preserved. It consists of two parallel walls creating a passage in-between. On the lowest part of the wall there was a gate, with protruding defensive elements set on both outer sides providing increased security. Staircases in the passage led to some sort of wall-walk above the gate. A tower stood at each end of the diateichisma (only the north tower is preserved). The wall dates from the Early Christian period.

33. Kavala. Neapolis - Christoupolis.

A colony of the Thasians, Neapolis (Christoupolis from the 8th c. to 1391) was a fortress and a key port for communications between Macedonia and Thrace through the Via Egnatia. It was captured and burnt by the Normans in 1185, and during Frankish rule it was acquired by Lombard feudal lords. Circa the mid-13th c. the empire of Nicaea took over the city and after the mid-14th c. it was dominated by the brothers Alexios, grand stratopedarch, and Ioannis, grand primicerius. In 1387 it was captured by the Ottomans, and was destroyed in 1391. The city extended along the steep Panagia peninsula at the edge of the modern town of Kavala. At the top of the hill is the citadel, with two enclosures and a donjon. The towers and ramparts of the sea walls were constructed during Turkish rule, but the quadrilateral towers of the land walls separating the peninsula from the modern city are Byzantine. The fortification expanded out of the peninsula for the first time possibly in the 3rd c. Building interventions took place under Justinian in the 9th and 10th c., during the Mid- or Late Byzantine period. Just before 1425 the Ottomans erected initially the inner and then the outer enclosure of the citadel. During the third decade of the 16th c. the city enclosure underwent extensive reconstruction, and it was the second time in its history that the city expanded out of the peninsula. Excavations have revealed Early Christian and Byzantine architectural components, pottery and coins; spolia and inscriptions were incorporated on the walls and other constructions. At the tip of the peninsula, the Roman period aqueduct, with two rows of high arches, owes its present structure to building work by Ibrahim Pasha in 1520-30.

34. Kavala. To peri tin Christoupolin teichisma.

On the hills above Kavala, Andronicus II Palaeologus (r. 1282-1328) in 1307 constructed a long, defensive wall, namely "to peri tin Christoupolin teichisma" (the wall around Christoupolis). It was laid waste after the Ottoman subjugation of Kavala (1391). This wall extended along the hillcrest and probably reached the arched aqueduct (popularly known by the name Kamares). It intersects the Via Egnatia at the site where the Timios Stavros church (Holy Cross) stands today. At the end of the wall four towers (known as the Koules) extend to the top of the hill; three of the towers are quadrilateral and one is circular.



34. Kavala, tower of the wall around Christoupolis (Καβάλα, πύργος του περί την Χριστούπολιν τειχίσματος)

35. Vasilaki.

Ancient station with a well. In the 11th c. the village of Chlebina was located in this area, as well as a medieval well or fountain, close to which emissaries from Nikephoros Botaneiates blinded the general Nikephoros Basilakios, who had surrendered under treaty to the domestic of the schools of the West, subsequently Emperor Alexius I Comnenus.



36. Nea Peramos, fortress, ground plan (Νέα Πέραμος, η οχύρωση, κάτοψη)

36. Nea Peramos. Anaktoroupolis.

At the edge of the modern settlement lies an almost quadrilateral fortress on a low hill by the coast. Its first phase dates back to the 5th or 6th c. The largest part of the fortification as preserved today is work of the Mid- and Late Byzantine periods. The walls feature decoration and an inscription (both ceramoplastic). Within the fortress architectural remnants have been indicated, and a Byzantine naiskos has been excavated. In various places on the plain around the fortress, a well in use since the Roman period, and remnants of Early Christian and Byzantine construction have been detected, and architectural sculptures have been collected. On a neighbouring elevation, where the sanctuary of the citadel of ancient Oesyme lies, an aisleless naiskos of the Mid-Byzantine period has been excavated, and Mid-Byzantine pottery and Christian burials revealed.



36. Nea Peramos, fortress, ground plan (Νέα Πέραμος, κάστρο)



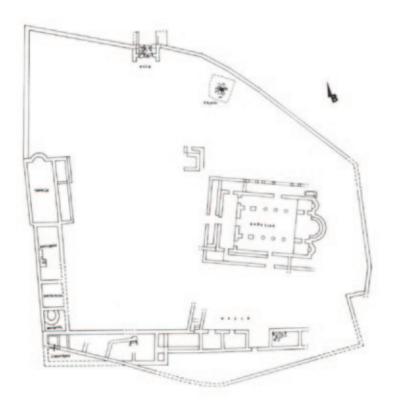
39. Paliochori, Saint George of Vranokastron monastery, sun dial (Παλιοχώρι, μονή Αγίου Γεωργίου Βρανοκάστρου, ηλιακό ρολόι)

37. Kipia.

At the Kainartza site, off the Thessaloniki-Kavala national road, a three-aisled Early Christian basilica with narthex has been excavated and Early Christian burials and epitaph inscriptions have been revealed. After the destruction of the basilica, above the eastern part of its nave a small, aisleless church was founded.

38. Palio Chortokopi.

At close proximity to the remains of Palio Chortokopi's 4th-6th c. defensive walls are preserved surrounding architectural remnants, possibly of an Early Christian basilica.



39. Paliochori, Saint George of Vranokastron monastery, ground plan of the complex (Παλιοχώρι, μονή Αγίου Γεωργίου Βρανοκάστρου, κάτοψη του συγκροτήματος)

39. Paliochori. Vranokastron.

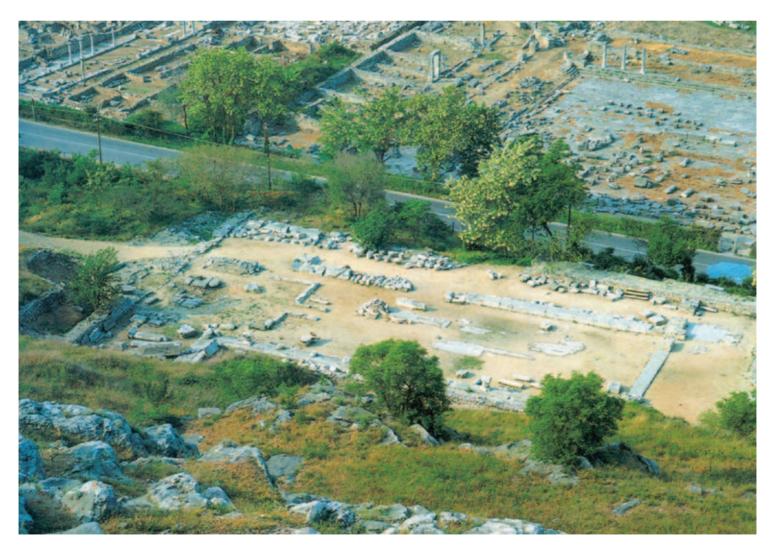
At the site of Kastro, a short distance from Paliochori, survives a fortress dating from the 12th or 13th-14th c, featuring an outer enclosure, a citadel with towers and a donjon. Excavation has revealed remains of a monastic complex, known as the monastery of Saint George of Vranokastron. The conventual church was originally a three-aisled basilica with a portico on the N side, probably built in the 11th c. The narthex belongs to a second construction phase, and the ambulatory surrounding the three remaining sides of the conventual church was erected in a third phase. In the final phase the ambulatory was divided into sections. The building material included spolia, probably from Philippi. Among structures a portal, cells, a refectory, kitchens, a bakery with an oven, a kneading room, and a well surrounded by a stone pavement have been identified. The monastery was abandoned and fell into disrepair, possibly in the 18th c. or a little earlier. At the site of Paliokastro there is a Pre-Roman defensive wall surrounding the architectural remains and ruins of an Early Christian basilica.

40. Krinides. Philippi.

The narrow end of Mount Symvolo separates the coast of the Aegean Sea from the plain of Philippi. The col is traversed by the Via Egnatia. This important thoroughfare turned inland after Amphipolis and, with the foothills of the Pangaion Hills on the right, it led to Philippi and then to Neapolis, before continuing to Thrace. There was direct access to the plain from the coast, and the ancient coastal settlements (Antisara, and Neapolis par' Antisaran) had operated since the Early Christian period, both as trading posts and as seaports for the plain of Philippi settlements. On the first heights surrounding the plain fortifications dating from the Pre-Roman period to the 6th c. have been identified. Regardless of their foundation period, they must have operated simultaneously 4th-6th c. at least. Few of the fortifications had a military character, some protected settlements, while all of them served as shel-



40. Philippoi, citadel (Φίλιπποι, ακρόπολη)

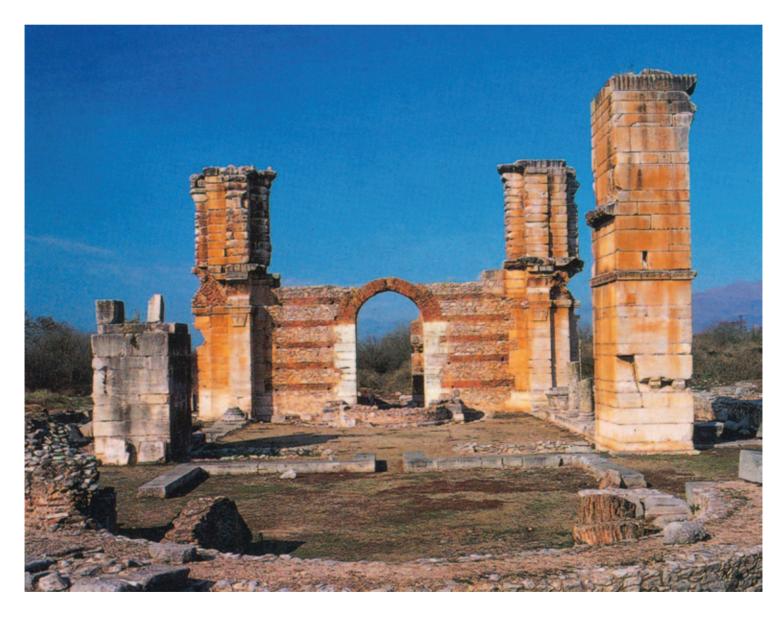


40. Philippoi, basilica A (Φίλιπποι, βασιλική Α')

ters, if need arose. Finally, almost all of them were located close to natural passages leading to key hubs inland. With the exception of Philippi, Drama, and Vranokastro, there is no evidence for the use of any other sites in the Mid- or Late Byzantine periods.

Philippi was a colony of the Thasians for a short time in the 4th c. BC, then a city of the Macedonian kingdom, and finally a Roman colony. After the preaching of Apostle Paul (49-50 AD), an apostolic church was founded and Philippi became an episcopal see, and from the 9th c. a metropolitan see. From the first half of the 7th c. the city declined, with activity reduced; it was abandoned before the Turkish conquest. The city walls probably date from the 4th or 5th c. and were built

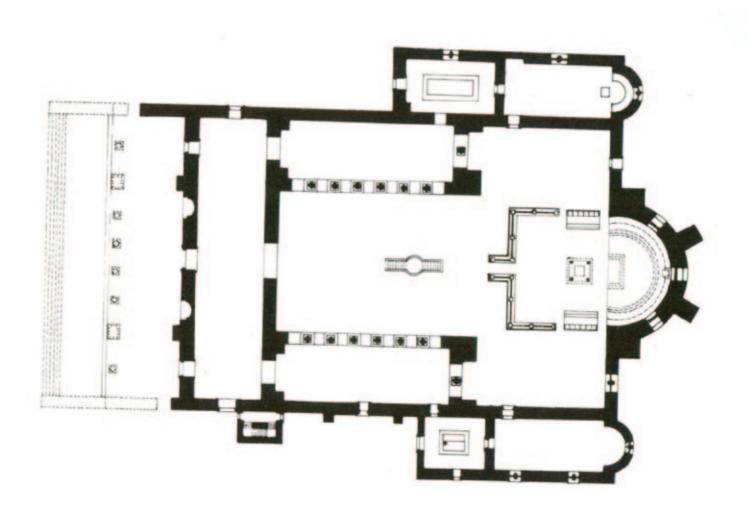
on the traces of the ancient (Pre-Roman) fortifications. Works on the walls were conducted 963-9 and they were repaired in part in the second half of the 11th c. The citadel in its present form dates from the 14th c. At the W gate was found an inscription of the letter from Abgaros, king of Osroene, to Jesus. Basilica A (second half of the 5th c.) was built on the slope above the Agora: three-aisled with transept, narthex, atrium with monumental phiale (five compartments), a courtyard, and rich sculpted decoration. After its destruction a Byzantine chapel was established at the southwest corner, while the Roman cistern lying underground was decorated with Byzantine wall-paintings. Next to the museum stands Basilica Γ (6th c.), three-aisled with transept, glorious marble inlays and



40. Philippoi, basilica B (Φίλιπποι, βασιλική Β')

sculpted decoration. After its destruction and abandonment, a Byzantine cemetery developed above the narthex. South of the agora, next to the commercial street, stands Basilica B (mid-6th c.), domed, three-aisled with narthex. After its destruction, the narthex was transformed into a church, place of origin of the Proto-Bulgarian inscriptions of the first half of the 9th c. The octagon complex was originally the private chapel of Bishop Porphyrios (first half of the 4th c.) and features a mosaic floor. The chapel was originally occupied by a free octagon (circa 400), then a cross-in-square with narthex and atrium in the W, and N of the narthex a three-aisled portico

with access from the Via Egnatia. North of the octagon were a phiale, a baptistery, and a balaneion founded under Augustus, as well as a guesthouse for pilgrims, storehouses, and a bishop's palace, which was destroyed and abandoned after the early 7th c. West of the octagon, Late Roman building insulae have been excavated, while behind the scena of the theatre lie makeshift constructions of the 6th-7th c. A Christian cemetery has been detected within the city walls; in the vicinity of the eastern cemetery is a three-aisled basilica (second half of the 4th c.) with 6th c. alterations (transept and mosaic floor), next to which a second basilica has been excavated.



40. Philippoi, basilica B, ground plan (Φίλιπποι, βασιλική Β', κάτοψη)

41. Ano Kefalari.

On the Panagia site lies a fortress, possibly of the Pre-Roman period with alterations of the 4th-6th c. Within the enclosure have been found remains of a settlement, architectural sculptures from an Early Christian basilica and pottery (5th-6th c.).

42. Agora.

On Mount Xerovouni stands a fortress possibly of the Pre-Roman period with alterations of the 4th-6th c.

40. Philippoi, octagon (Φίλιπποι, Οκτάγωνο)

43. Adriani.

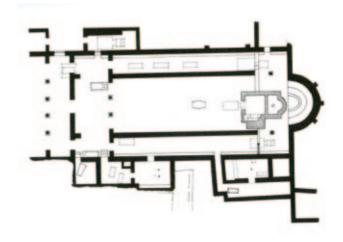
On Ai Yiannis hill there is a fortress possibly of the Pre-Roman period, showing modifications (using lime mortar) of the 4th-6th c. Within the enclosure are preserved the remains of a three-aisled, timber-roofed basilica.

44. Platania.

Close to the village, on the Kale site, lies a fortress possibly of the Pre-Roman period with alterations perhaps of the 4th-6th c. Excavations have revealed remains of houses in use until the Early Christian period, coins, and Early Christian pottery.

45. Teichos.

On the Kale (or Kailias) hill there is a fortress possibly of the Pre-Roman period with extensive alterations, perhaps of the 4th-6th c. Within the enclosure a large cistern is preserved.



40. Philippoi, east cemetery basilica (Φίλιπποι, βασιλική ανατολικού νεκροταφείου)

46. Drama.

In Drama, or in the vicinity, there was a settlement of unknown form or size with its history dating back to antiquity. The Byzantine town has been reported in literature since the 12th c: during the Late Byzantine period it was raised to archdiocesan or metropolitan level. Drama came under the rule of Stephen Dushan of Serbia (r. 1331-1355) and was the seat of the Serbian Caesar Vojihna over the approximate period 1345-65. In 1383 it was conquered by the Turks of Gazi Evrenos. At the historic centre of the modern town parts of the defensive walls with quadrilateral towers are preserved: the walls were constructed mainly in the Early Christian period with Mid- and Late Byzantine alterations. Within the walls is preserved Aghia Sophia, a church of transitional type (10th c.), while excavations conducted within the enclosure have yielded pottery and coins of the Mid- and Late Byzantine periods.

47. Pyrgoi.

At the top of the Kale (or Kastra) elevation, defensive walls of the 5th-6th c. survive, surrounding a settlement of the same period; pottery of the 5th-6th c. has been collected. At the Kale site is a small fortress, serving as military settlement and shelter (5th or 6th c.), with quadrilateral towers, gate and moat carved into the rock. At the top of the Pyrgos hill are preserved the foundations of a large watchtower (6th c.).



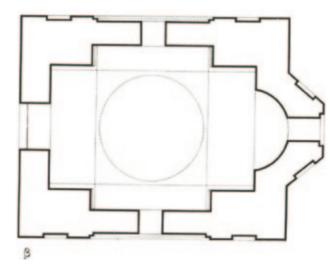
46. Drama, enclosure, ground plan (Δράμα, ο οχυρός περίβολος, κάτοψη)

48. Prosotsani.

South of Prosotsani (at a distance of 2 km) a three-aisled, timber-roofed basilica with narthex, dating from the 5th-6th c., has been excavated. It was destroyed in the 7th-8th c. and a small church was erected in its place. The church of Aghios Panteleimon is 2.5 km W of the settlement and may be a monastery catholicon. It is a contracted cross-in-square church dating from the second half of the 13th c.

49. Piges.

Above the Cave of Maaras there is a fortress with towers that are quadrilateral and circular (one is polygonal). Within the walls remains of a settlement, possibly of the 5th or 6th c., survive and Early Christian pottery has been collected.



48. Prosotsani, Aghios Panteleimon, ground plan (Προσοτσάνη, ο Άγιος Παντελεήμων, κάτοψη)



52. Tower of Apollonia (Πύργος Απολλωνίας)

50. Kali Vrysi.

At the Tsatalga site and on the slopes around the peak, architectural remains have been detected, and pottery of the Roman and Early Christian periods has been collected. The reported existence of defensive walls on the peak has not been verified.

51. Panagia Eikosifinissa Monastery.

Contemporary monastic complex with a Post-Byzantine catholicon. From the Byzantine monastic complex (second half of the 9th or 10th c.), which underwent successive destructions until the 20th c., survive a marble inlay on the floor (circa 1000) but very few sculptures. Close to the monastery there are remains of a fortress, possibly of the Byzantine period.

52. Tower of Apollonia.

On a steep rocky hill by the coast, a few kilometres E of the Strymon estuary, stands the tower of Apollonia. It is surrounded by a small enclosure and had five storeys. A chapel was formed on the E wall of the fourth storey; it dates from the mid-14th c.

53. Karyani or Koutariani.

This village has been known from written sources since the 11th c. West of the modern settlement, at the Palaikastro site, are preserved low remains of the enclosure. Possibly of the Mid-Byzantine period, these crown the peak of a low hill, within the area's first elevations and far from the sea. The site was not systematically inhabited, so it was probably a shelter. On the beach at Karyani, near the shore, low remains of a Byzantine tower are preserved.

54. Podochori.

On the provincial Podochori-Akropotamos road a three-aisled, timber-roofed Early Christian basilica has been excavated, featuring narthex, exonarthex, baptistery and mosaic floors. After the basilica's destruction and dilapidation, a small, aisleless church was founded above its bema.

55. Mikro Souli. Semalton.

A Byzantine settlement known as Semalton since the late 11th c. used to stand on the site of its modern successor. Ever since 1230 it has belonged to the Vatopedi monastery. It has been

assumed that a tower, possibly of the mid-14th c., was in its vicinity. Remains of two three-aisled Early Christian basilicas with narthex are preserved (Aghia Marina and Aghia Paraskevi), as well as a small, aisleless Byzantine church that has undergone effective repairs.

excavated here. The tower was quadrilateral with perimetric buttresses and probably dates from the mid-14th c.

56. Mavrolofos. Zavarnikeia.

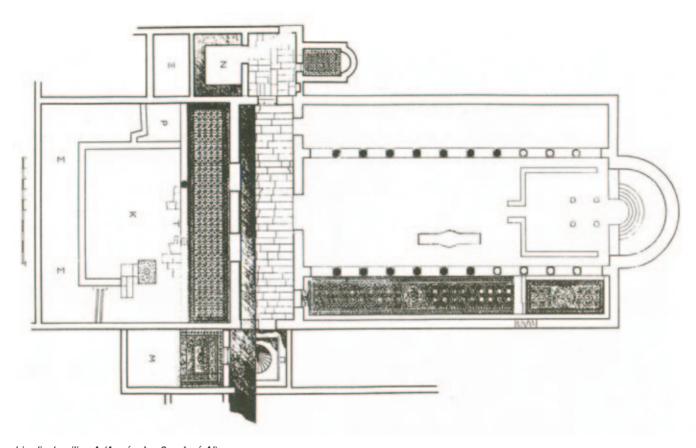
The Zavarnikeia site is located 1.5 km SE of the modern settlement and has been known from written sources as Avarnikeia since 1080. A Late Byzantine chapel and a tower have been

57. Amphipolis.

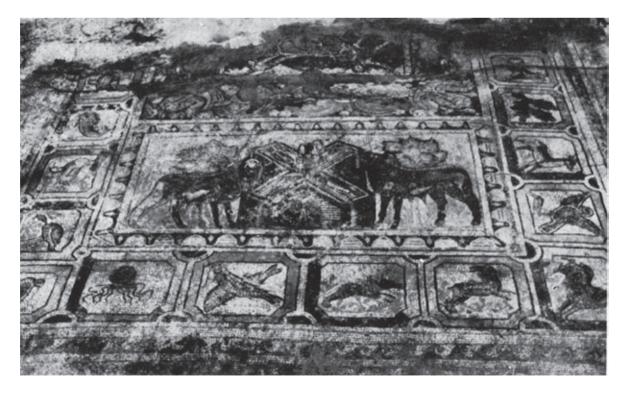
This Early Christian city, an episcopal see until the 7th c., occupies the top of an earlier citadel. Its fortifications, in the shape of an irregular trapezoid, date from the 5th or 6th c. Within the fortifications a transverse wall, dating from the late 6th c. to the late 7th c., with a five-sided tower, was constructed on the W section of Basilica A and restricted the size of the city. Inside



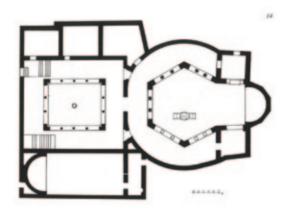
57. Amphipolis, basilica B, mosaic (Αμφίπολη, βασιλική Β', ψηφιδωτό)

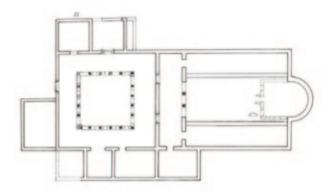


57. Amphipolis, basilica A (Αμφίπολη, βασιλική Α΄)



57. Amphipolis, basilica A, mosaic (Αμφίπολη, βασιλική Α΄, κάτοψη)



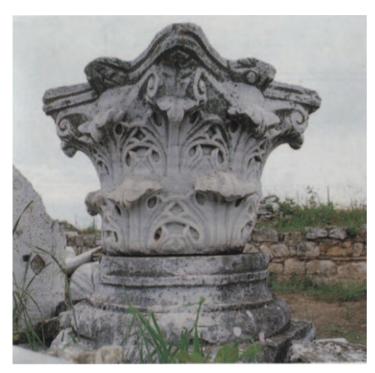


57. Amphipolis, hexagon, ground plan (Αμφίπολη, περίκεντρος ναός, κάτοψη)

57. Amphipolis, basilica Δ, ground plan (Αμφίτιολη, βασιλική Δ΄, κάτοψη)



57. Amphipolis, basilica Γ (Αμφίπολη, βασιλική Γ΄)



57. Amphipolis, basilica A, capital (Αμφίπολη, βασιλική Α', κιονόκρανο)

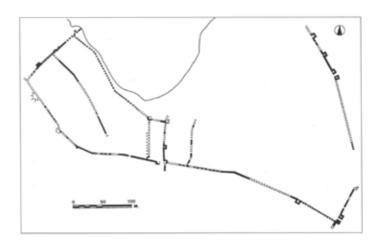
the walls, five Early Christian churches have been excavated, as well as a large, square cistern. After the 7th c. the city disappeared. Basilica A (6th c.) was a three-aisled, timber-roofed church with narthex, atrium and annexes, architectural sculptures and floor mosaics. The south nave occupied the Roman bath. This church fell into disrepair in the 7th c. Basilica B (6th c.) was a three-aisled, timber-roofed church with atrium, annexes and mosaic floors. Basilica Γ (second half of the 5th c.) was a three-aisled, timber-roofed church with narthex and atrium in the southern section. Basilica Δ lies to the SE of Basilica A. Dating from the second half of the 5th c., it was a three-aisled. timber-roofed church with narthex, atrium with two-storey porticos and annexes. South of Basilica B the remains of a centrally planned church, dating from the 6th c., are preserved. The hexagon - probably two-storeyed - is inscribed in a circle, which in its eastern part, where the apse lies, is interrupted by a chord. The church also featured an atrium and annexes. East of Basilica A, a large cistern is preserved at a low height.

58. Chrysoupolis.

Next to the estuary of the river Strymon lie the remains of Chrysoupolis, a settlement known since the 10th c. The fortress probably acquired its present form in the first half of the 14th c., at its largest extent, and is attributed to Emperor Andronicus III (r. 1328-1341). The original enclosure with its citadel was extended. The towers are square with elevated entrances; next to the south gate of the fortress was a tower in a semicircular shape or with a ground plan in the form of a stilted arch.



58. Chrysoupolis, wall and gate (Χρυσούπολις,τείχος και πύλη)



58. Chrysoupolis, fortress, ground plan (Χρυσούπολις, το κάστρο, κάτοψη)

59. Church on Old National Road.

At the point where the old Kavala-Thessaloniki national road intersects with the road to Serres, on the road to ancient Amphipolis, a simple, tetrastyle cross-in-square church, dating from the 11th or 12th c., has been excavated. It was destroyed and abandoned circa the mid-13th c. It features remains of wall-paintings, possibly of the second half of the 12th c.

60. Marmarion.

Byzantine settlement close to the bridge over the river Strymon in the vicinity of ancient Amphipolis, known since the 11th c. The guesthouse of the monastery of Petritzonitissa (Bachkovo) was located here. On a low slope next to the Strymon river, almost at the edge of Amphipolis, stands a tower surrounded by a small enclosure, built by brothers Alexios and Ioannis in 1367, and owned by the Pantokrator monastery on Mount Athos. The tower is quadrilateral with four storeys. The towers at Marmarion and Chandax controlled the passage over the river Strymon.

61. Chandax.

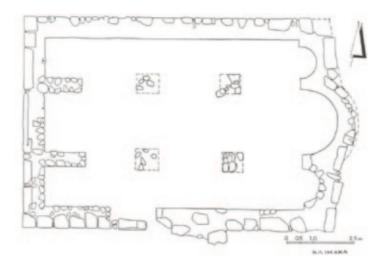
On the west bank of the river Strymon, opposite the Marmarion tower, lies Chandax, a Byzantine settlement, owned since 1342 by the Zographou monastery. The Chandax tower dates from the mid-14th c. and was probably also owned by the monastery. Its N protected by an enclosure, it is a square tower with perimetric buttresses and had at least three storeys.

62. Eukarpia. To chorion tou Koutzi.

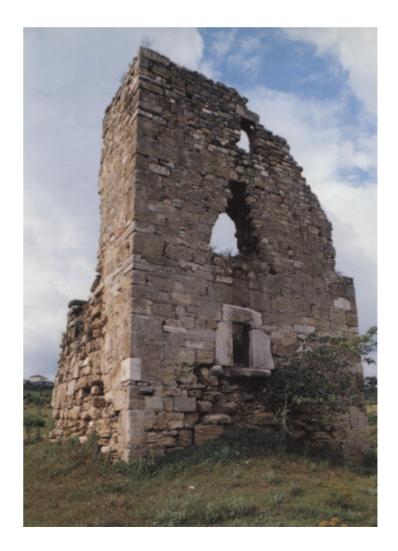
At close proximity to the village of Eukarpia, referred to as "to chorion tou Koutzi" (the estate of Koutzis) in Byzantine documents, approximately 4 km NW of the Chandax tower, lie the remains of another tower, quadrilateral with perimetric buttresses and probably of three storeys. The tower of Eukarpia possibly dates from the mid-14th c.

63. Myrkinos. Caesaropolis.

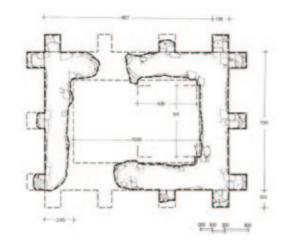
At the administrative boundaries of the local community of Draviskos, at the site of Yilan Kale or Koule, a settlement is located with a lifespan extending from before Roman rule to the



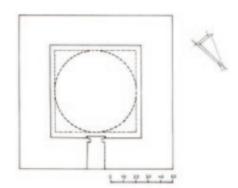
59. Church on the Old National Road, ground plan (Εκκλησία στην παλαιά Εθνική Οδό, κάτοψη)



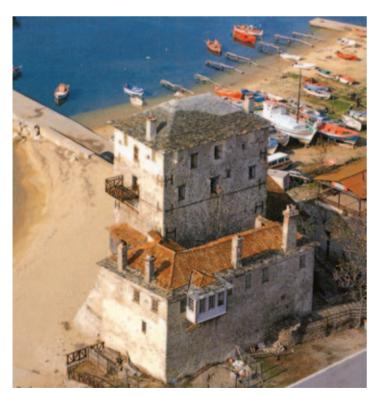
60. Marmarion, tower (Μαρμάριον, πύργος)



65. Daphne, tower of Aghia Marina, ground plan (Δάφνη, πύργος της Αγίας Μαρίνας, κάτοψη)



65. Daphne, tower of Maro, ground plan (Δάφνη, πύργος της Μάρως, κάτοψη)



66. Ouranoupolis, tower of Prosphorios (Ουρανούπολη, πύργος του Προσφορίου)

Late Byzantine period. According to one opinion, the Byzantine city was founded by Caesar Alexios Mosele (circa 820-30). In the vicinity there were properties owned by the monastery of Petritzonitissa (Bachkovo). Byzantine architectural sculptures have been collected from the site.

64. Mayrothalassa. To chorion tou Eunouchou.

In the vicinity there used to be a Byzantine settlement, referred to in documents as "to chorion tou Eunouchou" (the estate of the Eunuch), which belonged to the Chelandari monastery on Mount Athos. At the edge of the modern settlement the remains of a tower used to be preserved.

65. Daphne. Ezevai.

This settlement, 3 km S of Daphne, was known from the 11th c. by the name Ezevai: it was attested to as the Mid-Byzantine see of Ezevai. The name survives as Eziova. This area, along with other neighbouring territory, was passed from Mehmed II the Conqueror (r. 1451-1481) to Mara or Maro, daughter of the Serbian despot George Branković, and wife to Murad II (r. 1421-1451) from 1435. The quadrilateral tower of Maro, inside the modern village, was built in the 14th-15th c., perhaps in the third quarter of the 15th c., when the area was transferred to Mara. The tower of Aghia Marina, quadrilateral with perimetric buttresses, is situated 1 km NW of Daphne. Close to the tower is the hermitage of Aghia Marina, excavated out of the rock (in documents of the 11th c. it is referred to as Theotokos of the Cave), a metochion of the Iveron monastery since the 11th c. The ruins of a Mid-Byzantine fortress are preserved 3 km SW of Daphne.

66. Ouranoupolis.

The so-called tower of Prosphorios was constructed in the second quarter of the 14th c. in Ouranoupolis and is preserved with subsequent alterations as the metochion of the Vatopedi monastery.

67. Zygou Monastery.

At a short distance from the present-day boundary of Mount Athos, at the Frangokastro site, the remains of the Zygou monastery have been excavated. The monastery flourished in the 11th c. but had been abandoned before the late 12th c. due to its vulnerable location. Within the robust, fortified walls rem-

nants of the catholicon, a complex cross-in-square church with two narthexes and a domed funerary chapel, have been found. The sculpted ornamentation and marble inlays on the floor attest to the rich decoration of the church and the prominent position of the monastery at its peak.

68. Zographou Monastery.

The monastery, dating from the 10th c., passed to a Bulgarian brotherhood in the 11th or 12th and has been inhabited by Bulgarian monks to this day. No Byzantine structures survive.

th or 12th and has been inhabited by lay. No Byzantine structures survive. 67. Zygou monastery, catholicon (Μονή Ζυγού, καθολικό)

69. Konstamonites Monastery.

There have been references to this monastery since the 11th c. In the early 14th c. it was destroyed by the Catalans but was widely reconstructed in the early 15th c., financed by the Serbian general Radits. In its present-day form the complex features buildings of the late Post-Byzantine period – mostly of the 19th c.

70. Docheiariou Monastery.

This was founded in the late 10th or early 11th c., from which time altar screen sculptures date. The main structures of the modern complex were built in the Post–Byzantine period. In the catholicon is preserved a Mid-Byzantine wall relief depicting the Ascension of Alexander the Great.

71. Xenophontos Monastery.

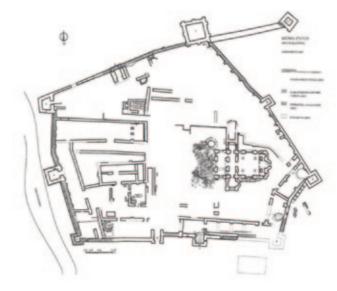
The foundation of the monastery possibly dates from 998. The old catholicon, an athonite church with a two-columned lite and two chapels, dates from the first period of the monastery's operation, probably in the 10th-11th c. In the interior, floors with marble inlays and a marble altar screen (11th c.) survive. The initial phase of the SE wing also dates from the 11th c.

72. Aghios Panteleimon Monastery.

Referred to as "Rossikon" (Russian) since the 12th c., this monastic foundation was reconstructed on its current site in



67. Zygou monastery, inlay decoration (Μονή Ζυγού, μαρμαροθέτημα δαπέδου)



67. Zygou monastery complex, ground plan (Movή Ζυγού, το συγκρότημα, κάτοψη)



70. Docheiariou monastery, relief (Μονή Δοχειαρίου, ανάγλυφο)



73. Xeropotamou monastery, relief (Μονή Ξηροποτάμου, ανάγλυφο)

1760-5. The old monastery of the 11th c., the so-called "Thessalonikeos", was located at the Palaiomonastiro site, where a wing with the tower of Aghios Savvas and an earlier church are preserved.

73. Xeropotamou Monastery.

This monastery, which is believed to have been established by Hosios Pavlos Xeropotamitis in the 10th c., was initially known as monastery of Aghios Nikephoros. In the Palaeologan years it was significantly supported by John, brother of Michael VIII. No Byzantine remains are preserved at the present monastic complex due to extensive reconstructions, mainly in the 18th c. In the catholicon is a carved Byzantine icon of Aghios Demetrios.

74. Simonos Petra Monastery.

The monastery was established, after the mid-14th c., by Hosios Simon, but there is evidence attesting to its earlier foundation. No Byzantine constructions survive.

75. Gregoriou Monastery.

The monastery was established in the early 14th c. by Hosios Gregorios the Younger. No Byzantine structures survive at this contemporary complex.

76. Dionysiou Monastery.

Alexius III Comnenus, emperor of Trebizond, was the *ktetor* (foundation donor) to Dionysiou monastery, established in 1375 by Hosios Dionysios. The contemporary monastic complex adopted its present form in the 16th c. thanks to generous donations by the princes of Moldo-Wallachia.

77. Aghios Pavlos Monastery.

Hosios Pavlos Xeropotamitis is considered to be the founder of the monastery (10th c.); the establishment of the Xeropotamou monastery is also attributed to him. No Byzantine structures survive.

78. Great Lavra Monastery.

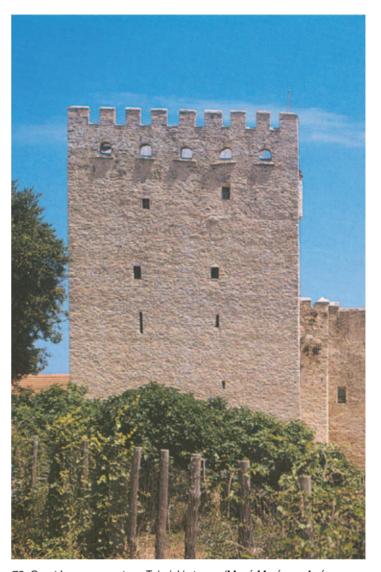
The first monastery on Mount Athos was founded in 963 by Aghios Athanasios the Athonite, with the financial support of Emperor Nikephoros Phokas. The original enclosure along with other structures is the result of care by Athanasius acknowledged as the founder of the monastic state of Mount Athos. The catholicon, built in 963-4, is a tetrastyle cross-insquare church with double narthex that was expanded into a lite, and two chapels of the cross-in-square, four-columned type. This catholicon was the first example of the so-called athonite triconch type, in which the N and S cross-arms end in semicircular conches forming the choroi, where chanters stood. This design of church has been widely disseminated throughout Mount Athos and outside its borders. Its concept has been attributed to Aghios Athanasios, who is believed to have added the two conches at the catholicon of Lavra in 1002, after he had reconstructed the Protaton church in Karves with the same approach. Most of the existing decoration of the interior dates from subsequent periods. Marble inlays on the floor are from the 11th c. Particularly remarkable are the doors with brass panelling, a rare example of this type of metalwork, dating from the 10th c. A marble phiale is preserved in front of the catholicon, featuring carved panels and a marble lekane with a brass fountain (11th c.). The cross-shaped refectory is considered work of the founder Aghios Athanasios, just like the first phase of the chapel of Panagia Koukouzelissa, Among the wings of the large complex, which are of various periods, the so-called tower of Tsimiskis, which probably dates from earlier than the 14th c., stands out. The shipyard, to which a large tower was added circa the 13th c., is considered to be of the same period as the monastery. A Mid-Byzantine phase is also detected at the funerary church of Aghioi Apostoloi, where a floor with marble inlays is preserved.



The foundation of the monastery was in the 10th c., and it was originally known as Pteris monastery. It was financially supported by Andronicus II Palaeologus. No Byzantine structures are preserved.

80. Karakalou Monastery.

The name of the monastery has occurred in documents since the 11th c. but there are no Byzantine structures preserved today, due to extensive restorations and reconstructions in the Post-Byzantine years, financed by princes of Moldo-Wallachia.



78. Great Lavra monastery, Tsimiskis tower (Μονή Μεγίστης Λαύρας, πύργος του Τσιμισκή)



78. Great Lavra monastery, phiale (Μονή Μεγίστης Λαύρας, φιάλη)



83. Karyes, Protaton, mural painting (Καρυές, Πρωτάτο, τοιχογραφία)



84. Stavronikita monastery, tower (Μονή Σταυρονικήτα, πύργος)

81. Iveron Monastery.

This was founded in the late 10th c., on the site of the earlier monastery of Clement, by Ioannis Tornicius the Iberian (i.e. Georgian). The original phase of the catholicon, athonite type with double narthex and chapels, dates from 980-3. Its present form is a result of the reconstruction it underwent in 1513. From the original decoration the floor survives with exquisite marble inlay. In the Prodromos chapel remains of an earlier church featuring fragments of wall-paintings (10th c.) have been detected and investigated.

82. Koutloumousiou Monastery.

The monastery, lying at a short distance from Karyes, has occurred in written sources since the 12th c. In 1393 it was declared a patriarchal stavropegic monastery. Due to successive restorations and reconstructions, no Byzantine structures survive at the complex.

83. Karyes.

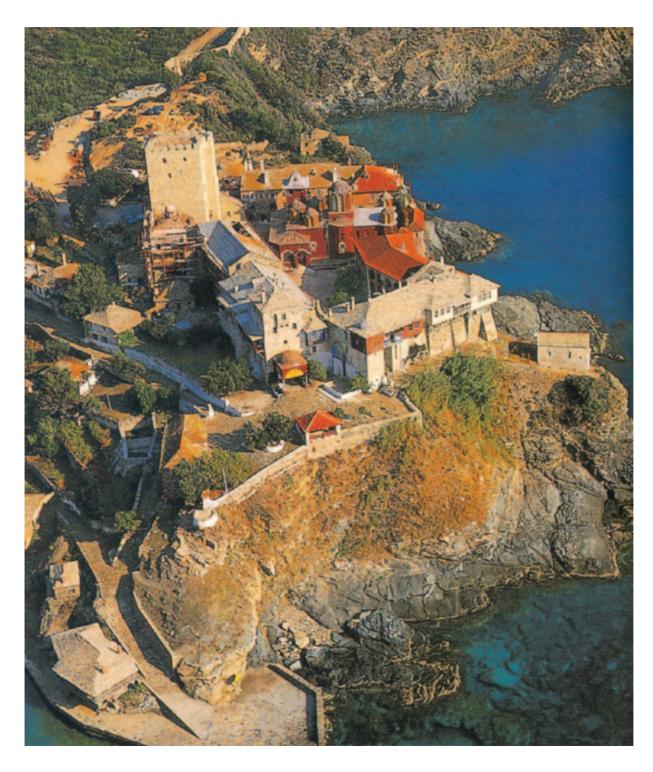
The Protaton church, the seat of the metropolis of Mount Athos, was founded in the 10th c., a three-aisled, timber-roofed basilica with narthex. After 961, Aghios Athanasios the Athonite reconstructed the church so as to ensure a proper place for the choroi to stand, by turning it into a cross-in-square design without a dome. From the original decoration, the carved marble altar screen is preserved. The church underwent new alterations in subsequent periods before it achieved its current form. Around 1290 the Protaton was decorated with exquisite wall-paintings by icon painter Manuel Panselenos. At Karyes lies the Cell of Ravdouchos, which belongs to the Pantokrator monastery, and features parts of the earlier Ravdouchos (or Ravdas) monastery catholicon, originally a three-aisled, timber-roofed basilica, and its tower, with fragments of wall-paintings dating from circa 1200.

84. Stavronikita Monastery.

The monastery was founded in the 16th c. by the ecumenical patriarch of Constantinople, Jeremiah I, upon the remains of an earlier kathisma. The structures that have been preserved are of the Byzantine period, with the exception of the initial phase of the monastic tower dating from the early 11th c. Due to its key location, the tower also served as a vigla.

85. Pantokrator Monastery.

The monastery was founded after the mid-14th c. by two Byzantine dignitaries, brothers Alexios, grand stratopedarch, and loannis, grand primicerius. The original catholicon (14th c.), of athonite type, underwent subsequent reconstructions and additions, resulting in the unusual extension of the eastern crossarm of the cross centre and of the respective corner bays. Wall decorations dating from the third quarter of the 14th c. were overpainted in subsequent years. The monastery's large tower was built in 1357 and had subsequent alterations.



85. Pantokrator monastery complex (Μονή Παντοκράτορος, το συγκρότημα)



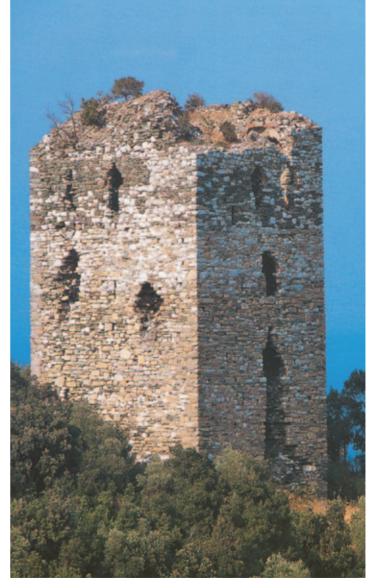
85. Pantokrator monastery, tower (Μονή Παντοκράτορος, ο πύργος)

86. Former Monasteries.

In the Byzantine period many other monasteries operated on Mount Athos that fell into decline, were downgraded to dependencies or were abandoned for different reasons. Important examples included the monastery of Kaletzis, from which the so-called tower of Kolitsou is preserved, erected in the 12th-13th c. and renovated in the 14th c., when the monastery was rendered a metochion of Vatopedi. The Amalphinon monastery was annexed to Great Lavra as a metochion in the late 13th c. Building remains at the Morphonou site are attributed to the Amalphinon monastic complex, as well as the first phase of the Amalphinon tower, dominating the road to Lavra.



86. Former monasteries, tower of Morphonou (Αρχαίες μονές, πύργος της Μορφονούς)



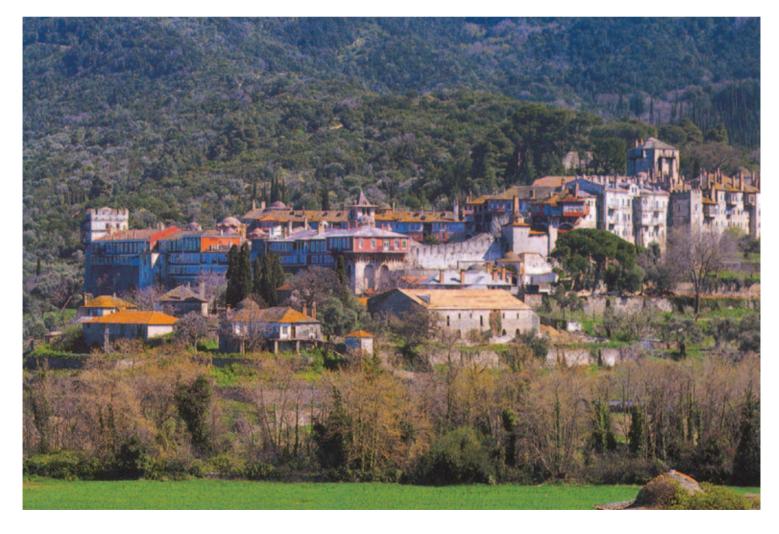
86. Former monasteries, tower of Kolitsou (Αρχαίες μονές, πύργος της Κολιτσούς)



87. Vatopedi monastery, catholicon and bell-tower, (Μονή Βατοπεδίου, το καθολικό και ο πύργος του Ωρολογίου)

87. Vatopedi Monastery.

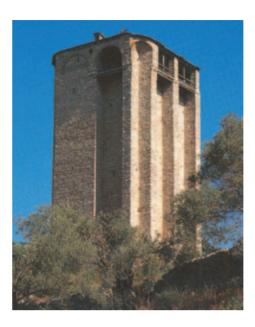
Tradition has it that the monastery was founded, before 985, by three noblemen from Adrianoupolis. The catholicon built at the time is an athonite church with a double, two-storey narthex and chapels: the N, four-columned cross-in-square type with narthex; and the S, triconch, also with narthex. The exonarthex was added in 1426 and the bell-tower in 1427. Interior decoration includes floors with marble inlays, marble sculptures, mosaics and wall-paintings, whose first layer dates from 1312. Fragments of wall-paintings, possibly from the refectory, date from the late 12th c. Overpainted wall-paintings of the 14th c. are preserved in the chapel of Aghioi Anargyroi. At the skete of Aghios Demetrios, a little further S of the monastery, lies a dominicum, an athonite church with lite and exonarthex, and floors ornamented with marble inlays.



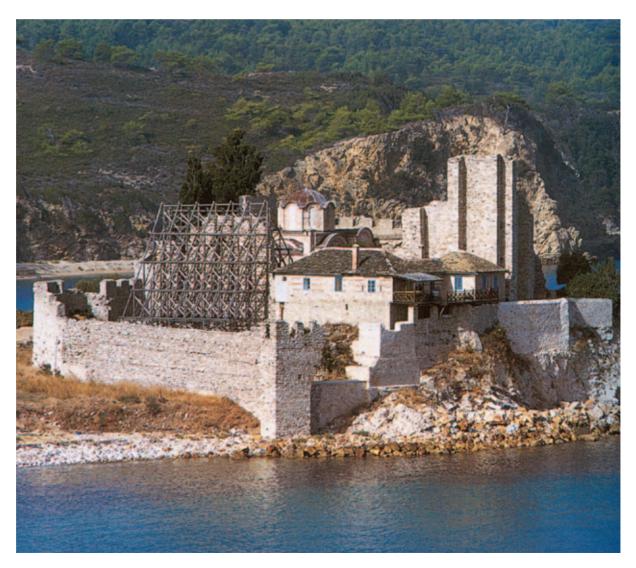
87. Vatopedi monastery complex (Μονή Βατοπεδίου, το συγκρότημα)

88. Chelandari Monastery.

The monastery was founded in the late 12th c. by Serbian sovereign Stephen Nemanja and his son, who both renounced all worldly matters to pursue a life of spirituality. Serbian sovereign Stephen Urosh II Milutin established the catholicon in 1293, an athonite church with two-columned lite and exonarthex. The interior was ornamented with exquisite marble inlays, marble altar screen and wall-paintings, among the greatest in the Palaeologan period. Stephen Urosh also sponsored the establishment of the refectory, the guestroom, the funerary church of the Annunciation, the coastal fortified complex of Aghios Vasileios, and a tower that was named after him and is preserved in a good condition.



88. Chelandari monastery, tower of Milutin (Μονή Χελανδαρίου, πύργος του Μιλούτιν)



88. Chelandari monastery, Aghios Vasileios complex (Μονή Χελανδαρίου, συγκρότημα Αγίου Βασιλείου)

89. Esphigmenou Monastery.

The monastery has been referred to by the name "Esphagmenos" since the 10th c. The main buildings of the current complex belong to the Mid-Byzantine period.

90. Stageira.

On Liotopi peninsula a 200 m long diateichisma has been observed, separating the area from the mainland and dating possibly from the Mid-Byzantine period. At the top of the peninsula remains of a fortress are preserved.

91. Varvara.

At the Yiazo-Tzortzi site in the village of Varvara, an Early Christian complex, comprising three basilicas and a wine press, has been excavated. The basilicas are three-aisled with narthex, and marble architectural features from their decoration have been brought to light. All structures, including the wine press, date from the 5th c.

92. Palaiochori.

At the Neposi Palaiochoriou site, by the Ormylia river, remains of a fortress are preserved. It was established in the 5th c. and used until the 14th c, although there have been some intervals of abandonment. It is believed that it played a key role during the Byzantine-Bulgarian wars of the 10th c.



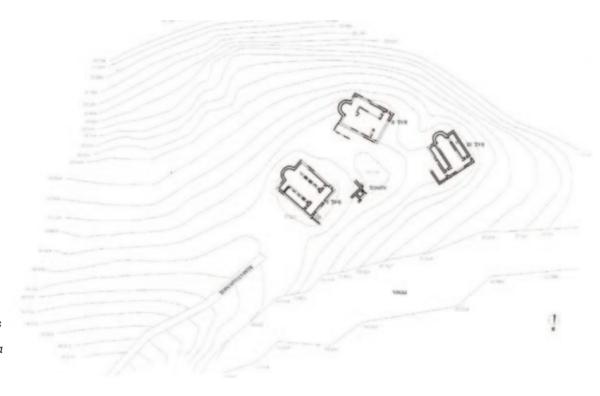
90. Stageira, diateichisma (Στάγειρα, το διατείχισμα)

93. Pyrgadikia.

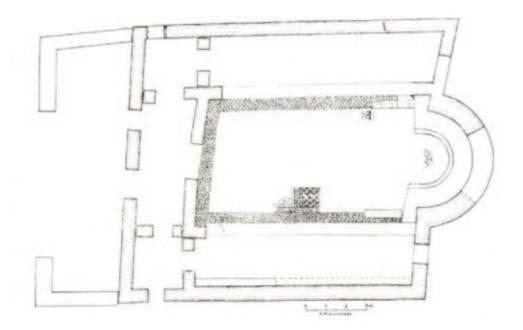
On the peninsula, where the village of Pyrgadikia lies, a basilica of the 6th c. has been observed, as well as a diateichisma, (1.5 km length), possibly of the 10th-11th c.

94. Nikiti.

At the Early Christian settlement that flourished in Nikiti in the 5th-6th c., two Early Christian basilicas have been recognised, among other finds. The first was a three-aisled church with narthex and annexes, and was richly decorated with sculpted elements, mosaic floors, marble inlays, marble revetments, wall-paintings and wall mosaics. On the mosaic floor an in-



91. Varvara, three basilicas complex, ground plan (Βαρβάρα, το συγκρότημα των τριών βασιλικών, κάτοψη)



94. Nikiti, basilica A, ground plan (Νικήτη, βασιλική Α΄, κάτοψη)

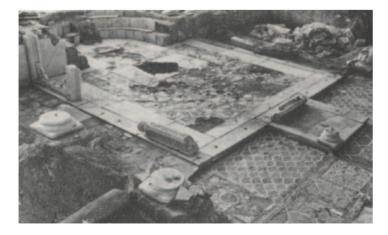
scription with the name of the dedicator bishop Sophronios is preserved. The second basilica was also three-aisled, and distinctive in its rich decoration, with marble inlays on the floors and marble revetments, as well as marble inlays, mosaics and paintings on the walls. The sculptures of the chancel screen are remarkable. Both basilicas date from the first half of the 5th c. In the early 14th c. a Late Byzantine village was established on the same site, around the metochion of Neakitos, belonging to the Xenophontos monastery.

95. Vourvourou.

At Panagia Vourvourou building remains have been detected relating to the Mid-Byzantine leromnemon monastery. The so-called Mega Teichos (Great Wall) is a diateichisma 150 m long, blocking access to the peninsula.

96. Neos Marmaras.

A Byzantine diateichisma has been observed at the Balabani site. It was 120 m long and blocked access to the peninsula.



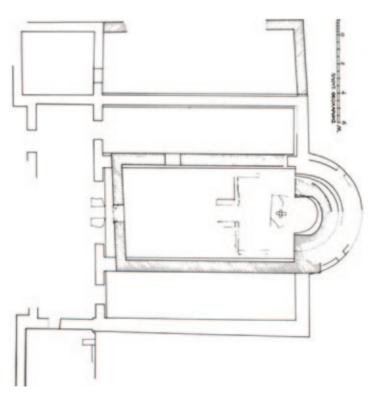
94. Nikiti, basilica B, the holy bema (Νικήτη, βασιλική Β', το ιερό βήμα)

97. Torone.

The ancient city of Torone was inhabited through the Early Christian period, when it prospered. Within Torone's boundaries two Early Christian basilicas and a cemetery have been discovered. Outside the walls, the basilica of Aghios Athanasios, dating from the late 6th c., is a three-aisled church with narthex and annexes. On the Lekythos peninsula survive the remains of a fortress, which was in use during the 13th-14th c.

98. Valta.

At Valta (today Cassandria) a cemetery has been excavated that had probably been in constant use from Early Christian times until the 15th c.



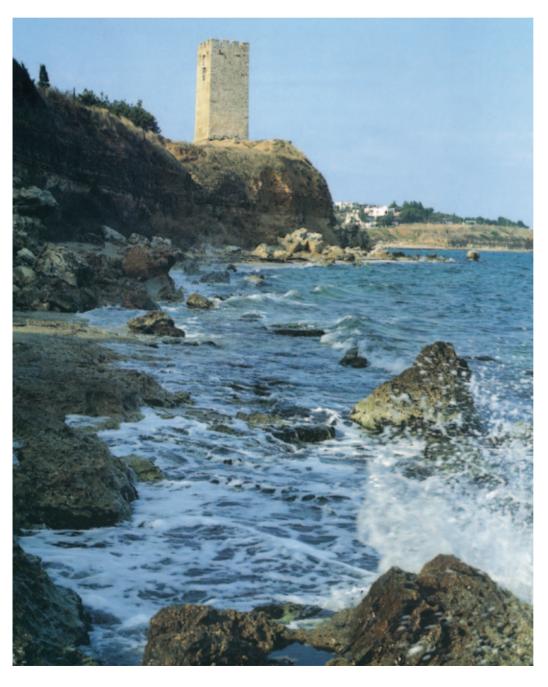
97. Torone, basilica of Aghios Athanasios, ground plan (Τορώνη, βασιλική Αγίου Αθανασίου, κάτοψη)

99. Nea Phokaia.

The tower of Saint Paul, which belonged to an old metochion of Mount Athos, dates from the 14th c.

100. Nea Potidaia. Cassandria.

The ancient city of Cassandria, located at the site of the Athenian colony of Potidaia, had a significant presence in the Early Christian period, until 539-40, when it was destroyed in a raid by the Huns. Justinian reconstructed the city and the defensive cross-wall (diateichisma) that blocked the passage to the Cassandra peninsula. The settlement never recovered, though it was still inhabited at least until the 10th c. and was an episcopal see. At the Gerani site an Early Christian cemetery has been discovered.



99. Nea Phokaia, tower of Saint Paul (Νέα Φώκαια, πύργος Αγίου Παύλου)

101. Diateichisma of Cassandria.

Along the present isthmus of Nea Potidaia survive the remains of the diateichisma that closed the narrowest part of the Cassandra peninsula. A total 1,200 m long and fortified with towers at intervals, it was established before the time of Justinian, who repaired it after the destruction of Cassandria in 539-40. In the early 15th c. repairs were undertaken by John VII Palaeologus, and then by the Venetians.

102. Callipolis.

At the site of ancient Callipolis, close to the estuary of the river Ormylia, a fortress was built in the 5th c., which was destroyed and abandoned in the following century.



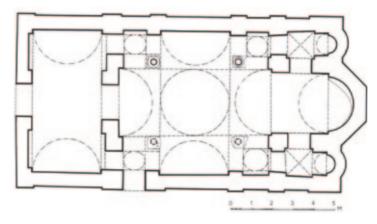
101. Diateichisma of Cassandria (Διατείχισμα Κασσάνδρειας)



101. Diateichisma of Cassandria, gate (Διατείχισμα Κασσανδρείας, πύλη)

103. Olynthos.

Close to the modern village of Olynthos, a complex cross-in-square church, possibly dedicated to Saint Nicholas, has been excavated, from which low remains are preserved. Judging by its architecture and other elements (inlay on the floor, sculpted decoration), the monument can be dated to the second quarter of the 11th c. and is related to church architecture in Thessaloniki.



103. Olynthos, cross-in-square church, ground plan (Ολυνθος, σταυροειδής ναός, κάτοψη)



104. Mariana, tower (Μαριανά, πύργος)

23

106. Nea Syllata, workshop, ground plan (Νέα Σύλλατα, κτίσμα εργαστηριακής χρήσης, κάτοψη)



106. Nea Syllata, the fortress and the settlement, ground plan (Νέα Σύλλατα, το κάστρο και ο οικισμός, κάτοψη)

104. Mariana.

The Late Byzantine tower that is preserved at Mariana, Olynthos, originally belonged to a metochion of the Docheiariou monastery. At the same site remains of a church and of other Byzantine construction have been detected.

105. Galatista.

At the centre of the small town of Galatista, a tower of the 11th-12th c. is preserved, which was in use until the 14th c. At Aghioi Anagryroi of Galatista an Early Christian basilica has been discovered, above which a later small church was established; a bath house has been excavated.

106. Nea Syllata. Brya.

The refugee settlement of Nea Syllata occupies the site of the medieval Brya (which succeeded ancient Brea). Brya flourished during the Early Christian years, as attested by the two cemeteries, workshops, and part of a bath house complex that have been found. In the late 10th-early 11th c. the settlement revived around Toumba, and around and within the ancient citadel. In 1078, Brya became the episcopal see of Cassandria and Brva. Outside the walls there was dense construction: houses, many workshops, a bath house. Remains of an Early Christian building with marble elements and a marble inlay have been discovered in Toumba. The defensive walls feature three construction phases, the first dating from the Late Roman years. The most important was the second phase, of the late 10th-early 11th c., as attested by the masonry. Minor interventions and additions date from a subsequent third phase. The fortress and the settlement were abandoned before the late 13th c., after their destruction, and were not inhabited again until the modern era.

107. Nea Kallikrateia.

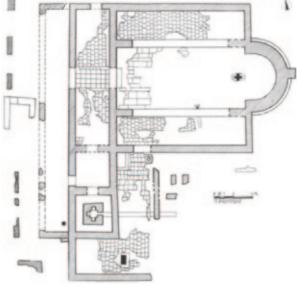
In the modern municipal district of Nea Kallikrateia, an Early Christian settlement has been found, of which have been investigated a complex of wine presses, a bath house, a furnace, and remains of a building with paintings and mosaics on the walls. These finds, attesting to the existence of a prosperous community, date from between the 4th and the 6th c.

108. Mesimeri.

At the modern village cemetery an earlier cemetery has been excavated, in use 13th-15th c., attesting to the existence of a settlement here at this period of time, as also reported in written sources.

109. Epanomi.

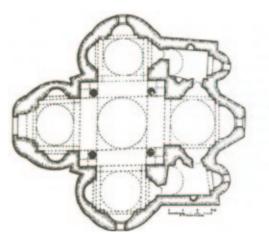
At the site of Bgiadoudi excavations has revealed an Early Christian three-aisled basilica with narthex and annexes, which includes baptistery and workshops. The church featured architectural sculptures, mosaics and marble inlays on the walls. At the same complex, an Early Christian vaulted tomb with painted decoration of the 5th-6th c. has been found. At the adjacent site of Limori a large cemetery has been investigated, in use mainly in the 4th and the first half of the 5th c.



109. Epanomi, basilica at Bgiadoudi, ground plan (Επανωμή, βασιλική στη θέση Μπγιαδούδι, κάτοψη)

110. Peristera.

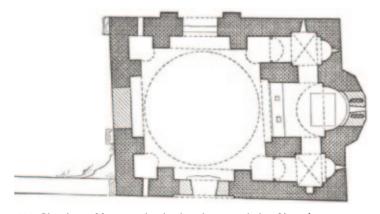
The first reference to the church of Saint Andrew occurs in the Life of Aghios Euthymios the Younger, where it is reported that the ruined church lies close to a spring called Peristerais, at the top of a mountain E of Thessaloniki (Chortiates). Aghios Euthymios, guided by divine direction, looked for the church, originally a tetraconch martyrium, and, as reported in his Life. excavated and reconstructed it by adding two adjoining chapels dedicated to Aghios Ioannis Prodromos and Aghios Euthymios. The building was completed in 870 and operated as a catholicon of a male monastery. The present-day church is a tetraconch, free-cross church with five domes. The central octagon dome, the largest and highest of all, is supported by four columns. Part-images from the painted decoration are preserved at different points - mainly on the central dome some of which feature unusual representations that are difficult to interpret (e.g. anthropomorphic birds), while their dating remains problematic.



110. Peristera, Saint Andrew, ground plan (Περιστερά, Άγιος Ανδρέας, κάτοψη)

111. Chortiates.

The Byzantine Metamorphosis church is located in the centre of the village of Chortiates, a unique example of the Mid-Byzantine simple domed octagon type preserved in Macedonia. The church has a square ground plan and was covered



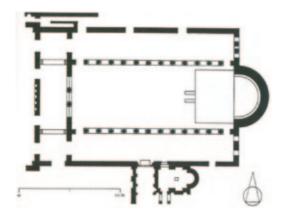
111. Chortiates, Metamorphosis church, ground plan (Χορτιάτης, Μεταμόρφωση, κάτοψη)



112. Thessaloniki, Rotunda (Θεσσαλονίκη, Ροτόντα)



112. Thessaloniki, Acheiropoietos (Θεσσαλονίκη, Αχειροποίητος)



112. Thessaloniki, Acheiropoietos, ground plan (Θεσσαλονίκη, Αχειροποίητος, κάτοψη)

with a dome supported by eight arches, via eight pendentives. Today, the narthex and the dome have collapsed and thus the building is entered from the north, not the west, side. The church retains traces of painted decoration dating from the late 12th c. In the interior, part of the marble sarcophagus of Michael Asanis (13th c.) is preserved, featuring a bilingual inscription. From the Metamorphosis church comes the icon of Panagia Vrefokratoussa of the 14th c., which is kept today at the church of Saint George.

112. Thessaloniki.

Thessaloniki, right after the establishment of Caesar Galerius there (early 4th c.), became an imperial city and was endowed with a palace complex, a hippodrome, rich public edifices, and glorious churches like the Rotunda. Under Constantine the Great, a tunnelled harbour was constructed in 320, and gradual Christianisation began with the erection of the first Christian churches (an oikiskos above the bath house in which Aghios Demetrios was martyred, Basilica A beneath Aghia Sophia and a hexagonal baptistery to its S, and the establishment of cemeteries when the first martyria were founded (martyria at Aghios Demetrios Hospital and on Trikoupi-Velissariou Streets at the Eastern Cemetery). At the time of Theodosius (after 390) new fortifications were constructed, utilising the existing natural streams as a moat and including a main wall and a bulwark; the citadel is considered to be of a subsequent phase. In the same period - or in the mid-5th c. according to other sources - the Rotunda was converted into a Christian church and decorated with mosaics depicting a scene of the Second Coming on three bands. In the late 4th c. the construction of the large octagonal church began at Letaia Gate; other structures included the funerary basilica with an attached cross-shaped martyrium at the Eastern Cemetery, which was revealed during works for the opening of Tritis Septemvriou Street, the funerary basilica of Heptapyrgion, and the martyrium at the Western Cemetery dedicated to Saints Irene, Agape and Chionia. In the 5th c, the first, possibly three-aisled, basilica of Aghios Demetrios was founded; as well as, in 460, the church of Panagia Acheiropoietos, with exquisite mosaics on the intrados; the three-aisled basilica of Aghios Menas with the extremely interesting carved epistyle decorated with animal images; the crossshaped church of Hosios David inscribed in a square plan (in Byzantine times it functioned as the catholicon of the Latomos monastery), with the unique apse mosaic depicting a eucharistic vision; and the large five-aisled basilica, underneath Aghia Sophia, dedicated to Saint Mark. Also in the 5th c. the martyrium of Saint Anysia was founded at the Eastern Cemetery, and a little further N the martyrium near the Kolymveterion (swimming pool). In the second half of the 5th c. the basilica of Aghios Demetrios was converted into a five-aisled church. In the 6th c. the five-conch martyrium, located at Kallitheas Street, was built,

while, in the 7th c., after being burnt down, Aghios Demetrios was reconstructed as a five-aisled basilica with transept and opulent sculpted and mosaic decoration installed.

Towards the end of the 7th c. the new cathedral of the city, a domed basilica with ambulatory, dedicated to Aghia Sophia, was established on the site of an earlier basilica that had been destroyed by an earthquake. In the early 7th c. all funerary churches outside the city walls were destroyed by barbarian raids. The ancient cemeteries were abandoned and the dead were buried inside the city, while all monasteries were transferred within the city walls. From that time onward, Thessaloniki acquired a medieval form due to violation of the ancient urban fabric, limitation but increasing height of buildings, and the foundation of many monasteries. The memory of Iconoclasm is preserved by the aniconic decoration in the barrel vault of the bema of Aghia Sophia, as well as the aniconic images in the church excavated by Evangelides at the junction of Egnatia and Metropolitou Gennadiou Streets. In 885, during the prelacy of



112. Thessaloniki, Hosios David (Θεσσαλονίκη, Όσιος Δαβίδ)



112. Thessaloniki, Hosios David, mosaic (Θεσσαλονίκη, Όσιος Δαβίδ, ψηφιδωτό)



112. Thessaloniki, Aghios Demetrios, mosaic (Θεσσαλονίκη, Άγιος Δημήτριος, ψηφιδωτό)



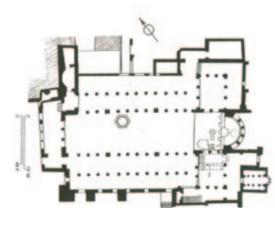
112. Thessaloniki, Aghia Sophia (Θεσσαλονίκη, Αγία Σοφία)

Pavlos, the mosaic image of the Ascension was created in the dome of Aghia Sophia and, at approximately the same time, the wall-painting of the Ascension in the apse of the Rotunda, reconstructed after an earthquake.

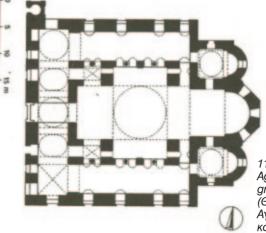
In the late 9th c., the theme of Thessalonica aided the administrative and financial improvement of the city, which was seized



112. Thessaloniki, Aghios Demetrios, mural painting (Θεσσαλονίκη, Άγιος Δημήτριος)



112. Thessaloniki, Aghios Demetrios, ground plan (Θεσσαλονίκη, Άγιος Δημήτριος, κάτοψη)

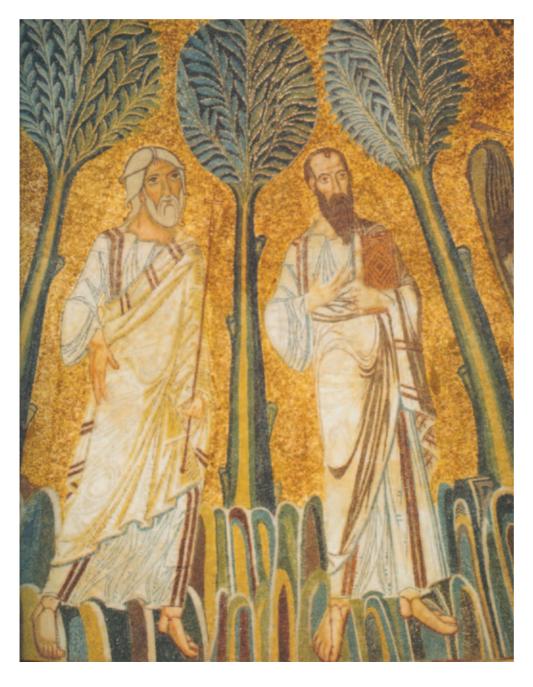


112. Thessaloniki, Aghia Sophia, ground plan (Θεσσαλονίκη, Αγία Σοφία, κάτοψη)

by the Saracins of Leo of Tripolis in 904. In the 10th c. the small, three-aisled basilica of Aghios Euthymios was erected at the SE corner of Aghios Demetrios, and in the late 10th-early 11th c. the Akapniou monastery was founded by Basil II Boulgaroktonos. In 1028 the complex cross-in-square church of Panagia Chalkaion, with painted decoration of the same period, was erected by Christophoros, katepano (a military official) of Lagouvardia. In the first half of the 11th c. (after 1037), following a devastating earthquake, Aghia Sophia was renovated and underwent significant architectural alterations (elevation of

galleries, raising of the W wall, addition of an exonarthex), and the application of wall-paintings to its narthex. In this church, the mosaic decoration of the conch of the apse dates from the 11th-12th c. The painted decoration of the catholicon of the Latomos monastery (Hosios David) dates to the third quarter of the 12th c. The flourishing spiritual and artistic life of the city was interrupted in 1185 by the conquest of the Normans.

In 1204 Thessaloniki passed to the Frankish sovereign Boniface of Montferrat. After the withdrawal of the Franks (1224) the S aisle of the church of Panagia Acheiropoietos was decorated

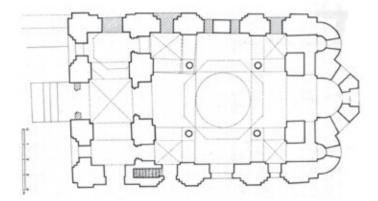


112. Thessaloniki, Aghia Sophia, mosaic (Θεσσαλονίκη, Αγία Σοφία, ψηφιδωτό)



112. Thessaloniki, Panaghia Chalkeon (Θεσσαλονίκη, Παναγία Χαλκέων)

with a wall-painting depicting the Forty Martyrs of Sebaste. In 1228 the Despot of Epirus Theodore Angelos was crowned Byzantine emperor in Thessaloniki, but in 1246 the city passed to the emperor of Nicaea, John III Doukas Vatatzes. With the liberation of Constantinople by Michael VIII Palaeologus in 1261. Thessaloniki was the co-regnant city of the Byzantine empire and became a long-term place of residence for many members of the imperial family. According to a surviving inscription, in 1303 the iconography of the chapel of Aghios Euthymios at Aghios Demetrios church was executed by a workshop connected with the circle of the great artist Manuel Panselenos. Between 1310 and 1320 Stephen Urosh II Milutin, kralj (king) of Serbia, established the monastery of Aghios Nikolaos Orphanos in the Upper Town. The catholicon is a single-nave church with ambulatory and is decorated with remarkable wall-paintings. In the second decade of the 14th c. former Metropolitan lakovos of Thessaloniki founded the Perivleptos monastery, with catholicon (Aghios Panteleimon), a complex cross-insquare church with a perimetric portico retaining painted deco-



112. Thessaloniki, Panaghia Chalkeon, ground plan (Θεσσαλονίκη, Παναγία Χαλκέων, κάτοψη)

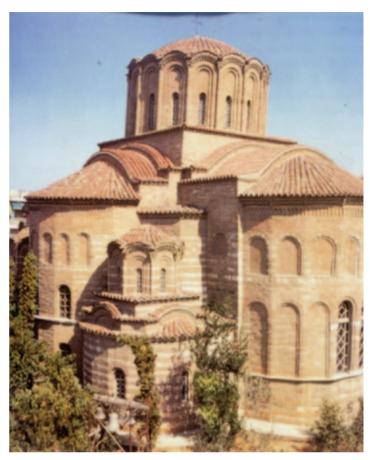


112. Thessaloniki, Agjios Panteleimon (Θεσσαλονίκη, Άγιος Παντελεήμων)



112. Thessaloniki, Aghios Nikolaos Orphanos, mural painting (Θεσσαλονίκη, Άγιος Νικόλαος Ορφανός, τοιχογραφία)

ration on the prothesis and the diaconicon. At the same period, Patriarch Nephon of Constantinople founded the Panagia Gorgoepikoos monastery. The catholicon (Aghioi Apostoloi), a complex cross-in-square church with lite and ambulatory, is decorated with wall mosaics on the upper sections of the main church, and with wall-paintings on the remaining surfaces. The church of Saint Catherine is another work of same age, a complex cross-in-square structure with a seven-sided dome and the catholicon of an unidentified monastery possibly dedicated to Christ, as attested by surviving parts of painted decoration. Of a subsequent period is the catholicon of the Taxiarchs in the Upper Town, an aisleless basilica with five-sided apse, ambulatory and crypt, serving as a cemetery for the monks. The wallpaintings of the church date from the second half of the 14th c. The establishment of a small funerary church on Egnatia Street, a cross-in-square tetraconch church with a later dome, dates to the mid-14th c. The renovation of the painted decoration of the athonite, triconch church of Prophet Elias, catholicon of a large Mid-Byzantine monastery dedicated to Christ, dates to the third quarter of the 14th c. The wall-paintings surviving in the lite date from the decade 1360-70, while the painting of the two chapels is considered to be of a subsequent period (late 14th c.). The foundation of Vlatadon monastery close to the citadel, whose catholicon was erected above an earlier church by brothers Dorotheos and Markos Vlates, dates from the second half of the 14th c. In its original form, this catholicon was a small crossin-square church with dome, not supported by columns but by piers joined to the earlier church, and was surrounded by an ambulatory. The painted decoration includes representation of Metropolitan Gregory Palamas of Thessaloniki and dates from 1360-80.



112. Thessaloniki, Prophet Elias (Θεσσαλονίκη, Προφήτης Ηλίας)

113. Makrygialos. Kitros.

In Makrygialos, at the site of ancient Pydna, 1 km S of the village on the road to Alykes, the remnants of a Mid-Byzantine episcopal complex and the Byzantine fortress of Kitros have been found. The complex was built in the 10th c., but beneath its annexes part of the N stelobate, the apse and the narthex of an Early Christian basilica (6th c.) have been discovered, as well as part of the apse of an even earlier basilica (4th c.). Inside the bema of the Mid-Byzantine church burnt down by the Franks, remains of the tower of Wirich von Daum, Lombard ruler of Kitros, are preserved, featuring a well on the ground floor. On the N wall of the church an underground gate has been found, as well as a cistern, auxiliary spaces,



112. Thesaaloniki, Metamorphosis (Θεσσαλονίκη, Μεταμόρφωση του Σωτήρα)

and a fryctoria from the military camp into which the church had been converted by the Franks, covered by the sanctuary apse. North of the episcopal church, part of the enclosure of the Byzantine fortress has been excavated, consisting of the inner wall with arches of the 6th c., a subsequent outer wall (10th c.) and a tower. Across the modern road, opposite the church, part of the west enclosure, with a gate flanked by two towers, has been investigated. The Byzantine settlement stretching S of the fortress excavations have revealed an inn, a bath house, houses, and a pottery workshop with a

furnace and a crucible for metal casting. The city, which had been laid waste by the Franks in 1204, was liberated in 1219 by the Despot of Epirus Theodore Angelos and soon recovered thanks to the growth of pottery workshops. In 1343-45 it participated in the civil war between John Cantacuzenos and the legitimate heir to the throne John V Palaeologus; in 1345 it was conquered by the Serbs, in 1386-90 enslaved by the Turks, and was eventually abandoned. The inhabitants moved to an inland area of Pieria, to the site of the modern village of Kitros.



114. Louloudies Kitrous, the complex (Λουλουδιές Κίτρους, το συγκρότημα)

114. Louloudies Kitrous.

At the site of Louloudies, Pieria, between Alykes Kitrous and Korinos, during the construction of the new railway line Katerini-Thessaloniki, a four-towered fortress was revealed, which included a basilica, a bishop's palace, porticos, storehouses and workshops for the production of wine and oil. The complex was established in 479 on the site of a station on the ancient Thessaloniki-Larisa road, was identified as Mansio Anamon, reported in Roman itineraria, and was intended to house the bishop of Pydna, which had been occupied by Theodoric's Goths. The bishop and the inhabitants of Pydna were obliged to move 8 km S from their city, to the Louloudies site, reported by historians as the field of the battle of Pydna between Romans and Macedonians (168 BC). The original plan of the episcopal complex had the form of a fortress with four corner towers, a moat and a gate, and enclosed a threeaisled basilica and a bishop's palace with mosaic floors and porticos with rows of piers. Its defensive layout was preserved until the withdrawal of the Goths in 485, and from the time of Justinian (r. 527-565) onwards, when the role of the bishop was upgraded and the complex acquired enlarged facilities for the production and storage of wine and oil. Circa 560, the bishop's palace and the basilica were destroyed by an earthquake; the basilica reconstructed above the nave was a funerary basilica, as attested by the burial vaults found at the aisles, the annexes and the surrounding area. In the 7th c., after a new earthquake, the settlement was abandoned and transferred to Kitros, while the basilica was denuded of all exploitable components (floors, sculptures). The ruins of the complex were converted into a worksite for various activities, such as manufacture of ceramic and glass vessels, metal casting and marble processing. The site was permanently abandoned in the late 8th c.



114. Louloudies Kitrous, capital of the basilica (Λουλουδιές, κιονόκρανο της βασιλικής)



115. Dion, intra muros basilica (Δίον, βασιλική εντός των των τειχών)

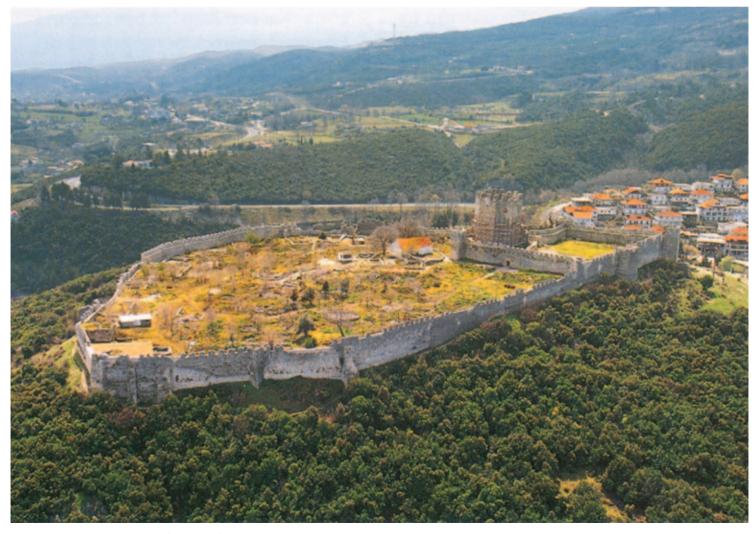
115. Dion.

An episcopal see in the 5th c., was destroyed during the invasion of the Ostrogoths. Above the ruins of the three-aisled basilica (5th c.) lying within the city walls a second three-aisled basilica was erected in the late 6th-early 7th c. Outside the walls there are ruins of a funerary basilica with baptistery and annexes that dates from the first half of the 5th c. and features repairs of the 6th c. All the basilicas retain their mosaic floors.

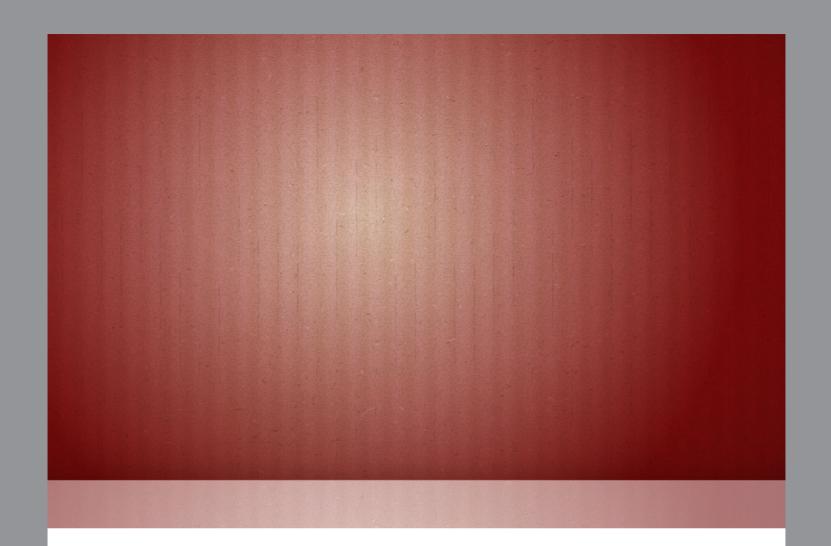
116. Platamon.

This small fortified city dominating and controlling the shortest road leading from Thessaly to Macedonia is built on a hill, on the site of ancient Herakleia, in the SE foothills of Mount Olympus. The first reference to the name Platamon occurs in a chrysobull of 1198 belonging to Emperor Alexius III. Investigations have shown that the city featured churches with opulent

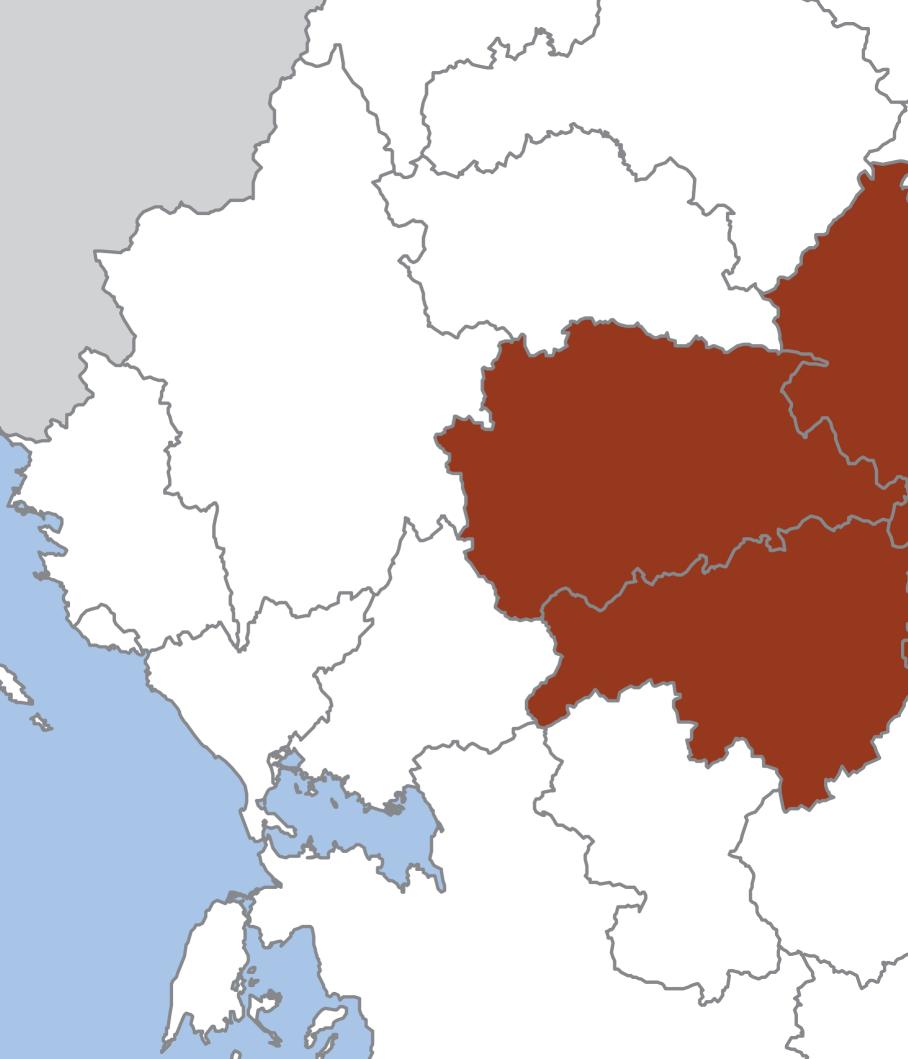
decoration from the 10th c. From the Byzantine era the outer walls survive with repairs, as well as the inner walls of the citadel, and the octagonal tower, a donjon that has its own enclosure. NE of the city an aisleless church with four earlier phases has been excavated, surrounded by burials of the 12th-14th c. and the 16th-17th c. The fortress was repaired by the Franks immediately after 1204. In 1218 it was occupied by the Despot of Epirus Theodore Angelos.



116. Platamon fortress (Πλαταμώνας, το κάστρο)



THESSALY





117. Omolion.

The village is located in the N Ossa foothills, near the bridge over the Peneus river, right after the exit to Tempe. In a hollow on the rocks, outside the settlement, is a Byzantine hermitage. Ruins survive of a small church with pseudo-cloisonni masonry.

118. Tsayezi. Stomion.

On the E side of Ossa, between Tsayezi and Karitsa, stands the active monastery of Aghios Demetrios (formerly Panagia). It is known as "Oeconomeion", "Conomeio" or "Comneneion": the last name is derived from a corruption of the first two and is thus invalid, while the first two possibly originate from the name of a neighbouring settlement whose ruins survive. Nucleus of the monastery courtyard, the catholicon of the 15th c. has been recently restored. It is a rare variation of the athonite triconch type, with the lite to the W and four chapels at the corners. On the W side of the courtyard the portal has been repaired, while on the other sides are the newest wings of the monastery. Two inscriptions bearing the dates 1492 and 1543 provide details of the monastery's building phases. The former date refers to the construction of the enclosure, which presupposes a catholicon or other structures, and the latter to its renovation.



118. Tsayezi, Aghios Demetrios monastery, catholicon (Τσάγεζι, καθολικό μονής Αγίου Δημητρίου)

119. Kokkino Nero.

This community lies on the NE coastline of Larissa regional unit, close to the village of Karitsa. Remains from the Byzantine period have been revealed here, such as a cross-in-square church of the 11th-12th c. built above an Early Christian church, a second similar church (12th c.) at the Metsiares site, as well as a triconch church of the late 12th-early 13th c.

120. Velika.

On the Meliboea coastline, close to the Velika stream, is a small, aisleless, barrel-vaulted church (11th c.), dedicated to Panagia. The church sits on a relatively high crepis and its masonry features opulent brick ornaments.

121. Meliboea.

The monastery of Saint John Theologos was reportedly located beyond the boundaries of the modern town of Meliboea. This monastery, which has been completely destroyed, was the source of a Comnenian treasure of numerous gold coins, as well as an inscribed panel of the same period. On the sites at Koutsoupia, Paliouria, and the Dermatas promontory on the Meliboea coastline, about twenty small-scale monasteries have been detected. One, near the promontory, was excavated; a small catholicon with remains of exquisite wall-paintings, possibly of the late 10th-early 11th c., was revealed. At these sites and in the surrounding region a number of monastic communities developed from the 9th to the 14th c., giving the name "Mount of the Cells" to Mount Ossa (according to Anna Comnena).



120. Velika, Panagia Velika (Βελίκα, Παναγία Βελίκα)

122. Vathyrema.

This site, the home town of Hosios Simeon, "the barefoot and loin-clothed", founder of Flamouri monastery on Mount Mavrovouni, lies a few kilometres W of Agia. Before the town of Agia developed. Vathyrema was the most important centre and possibly the capital of the region, after the town of Vesaina declined. The existence and importance of Vathyrema are evidenced by the numerous sherds of the 2nd millennium and the two churches that are still in existence. The first. dedicated to Theotokos, is a three-aisled basilica with narthex. and featuring Byzantine masonry, especially at the conch of the bema. It is certain that the whole church underwent occasional alterations, during which many earlier architectural components were incorporated. The surviving icons possibly date from the 10th to the 18th c. From the second church, that of Saint Nicholas, a conch is preserved, contemporary to the church of Theotokos.



125. Skete, castle (Σκήτη, το κάστρο)

125. Skete.

On the wide Kastro plateau that dominates the SW side of Ossa and the N aspect of Mount Mavrovouni, circuit walls survive within dense vegetation. Within these, further walls of various construction types and periods have been detected. The circuit walls possibly date to the period before the Iconoclasm (726-843) and controlled the road from Agiokampos to the plain of Larissa.

123. Agia.

Outside the city of Agia is preserved the monastery of Aghios Panteleimon (or the Entrance of the Theotokos). The catholicon is of the athonite type. Part of its superstructure possibly dates to the Comnenian period.

126. Aetolofos.

In the village of Aetolofos, formerly called Desiani - a possible corruption of the Byzantine Vessaina - stands a large, five-aisled church (17th c.), built above an earlier construction (11th-12th c.), which had in turn been constructed above an Early Christian basilica.

124. Aghioi Anargyroi.

Near the road from Agia to Agiokampos, opposite the catholicon of the Aghioi Anargyroi monastery, two hermitages are maintained in hollows among the rocks. The first one is an aisleless naiskos divided into two sections. The second consists of three small adjoining churches that communicate with each other. Icons of the 12th, 13th and 16th c. are preserved.

127. Larissa.

At Larissa - a glorious place, according to historians of the 3rd and subsequent c. - only a few remains survive. The tomb of the first archbishop of the city, eventually Aghios Achilleios, who lived in the 4th c., was incorporated in a three-aisled basilica, possibly of the early 5th c., located on Frourio hill. A major part of a second basilica, possibly five-aisled with mosaic floors, wall-paintings and marble inlays has been found in the centre of the city. Its most extensive remains are beneath the road surface on Kyprou and Olympou Streets, near Nea Agora. In the same square a section of the Justinian wall has



127. Larissa, mosaic (Λάρισα, ψηφιδωτό)

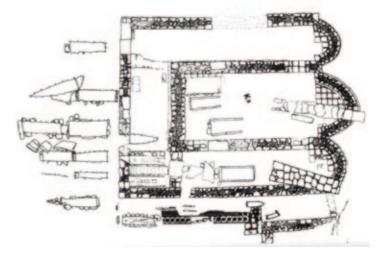
been revealed, and also detected on the corner of Lapithon and Garivaldi Streets; the wall can be visited. Beneath the section at Nea Agora, part of a bath house, possibly of the 5th c., has been found. A second, smaller bath house is located on Frourio hill and might be contemporary with the basilica there. A naiskos, possibly of the late Mid-Byzantine period, has been discovered in close proximity. In the city centre (Manolaki Street) one more important Early Christian remnant has been found: a large cistern, possibly constructed by Aghios Achilleios, who established many facilities for public benefit. Early Christian buildings in the city of Larissa occasionally feature remarkable mosaic floors.

128. Kastri.

In the W foothills of Mount Mavrovouni, on a hill near the village of Kastri, extensive parts of fortification walls are preserved following the shape of the hill, with towers at intervals. The area within these walls is divided into three sections, formed by the outer wall and two transverse walls. In the centre of the first section there is a small church dedicated to Saint George, possibly contemporary with the walls. This Byzantine settlement was mentioned by Emperor John Cantacuzenus, when it was occupied in 1333 by Constantine IX Monomachos, governor of Thessaloniki.



127. Larissa, Aghios Achilleios basilica (Λάρισα, βασιλική Αγίου Αχιλλείου)



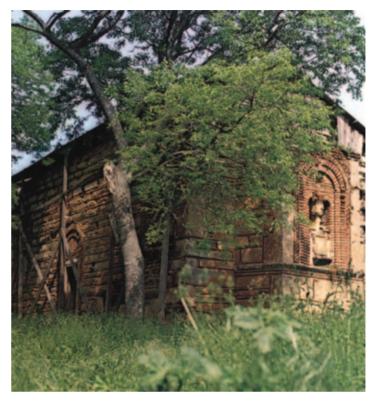
127. Larissa, fortress, Mid-Byzantine church (Λάρισα, Φρούριο, μεσοβυζαντινός ναός)

129. Kanalia.

On the left of the road from Volos to Kanalia, 2 km from the latter, remains of ancient and Byzantine walls have been detected. This is the site where Boebe, an ancient city of Magnesia, was located. In the area, there survives the aisleless, barrel-vaulted, 12th c. church of Saint Nicholas, with narthex.

130. Volos.

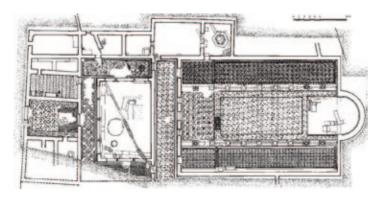
In the Volos city district of Palea (also named Kastro), in addition to the numerous remains of Early Christian, Byzantine and Post-Byzantine fortifications, parts of an Early Christian basilica have come to light, around the church of Aghioi Theodoroi. Some featured fine mosaic floors dating from the 5th c. At the site of the ancient cemetery, many Early Christian graves and those of subsequent periods have been excavated.



129. Kanalia, Aghios Nikolaos (Κανάλια, Άγιος Νικόλαος.)

131. Demetrias.

The archaeological site of Demetrias stretches across the area between Bourboulithra and Pefkakia, a few kilometres S of Volos. Two basilicas have been uncovered here: the basilica of Damokratia, known as Basilica A, and the funerary basilica of Prophet Elias, Basilica B. Excavation-related research at Basilica A has revealed five building phases. In the first (early 5th c.), the church was small, three-aisled and extended with



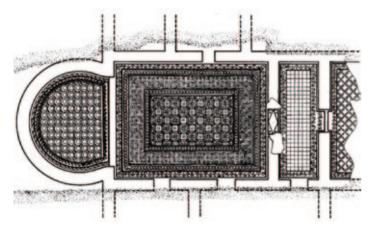
131. Demetrias, basilica A (of Damokratia) ground plan (Δημητριάς, βασιλική Α΄ (Δαμοκρατίας) κάτοψη.)



130. Volos, Aghioi Theodoroi at Palea, mosaic (Βόλος, Άγιοι Θεόδωροι στην Παληά, ψηφιδωτό.)



131. Demetrias, basilica A (of Damokratia) mosaic (Δημητριάς, βασιλική Α΄ (Δαμοκρατίας) ψηφιδωτό.)



131. Demetrias, secular building, ground plan (Δημητριάς, κοσμικό κτίσμα, κάτοψη.)

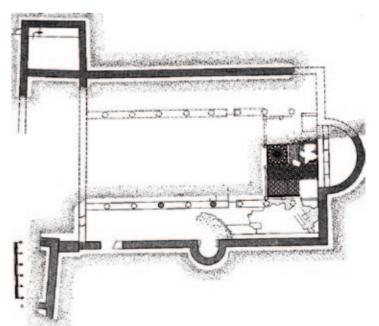


131. Demetrias, basilica B (Δημητριάς, βασιλική Β΄.)

the addition of narthex, atrium and annexes to the W, and with a baptistery to the N. The mosaic floors and extensive painted decoration covering the walls of the main church, the baptistery and the porticos of the atrium belong to the last four phases, dating up to the late 6th c. The mosaics feature geometrical designs; among them survives an inscription with the name of the donor of Basilica A. The wall-paintings are aniconic, but with numerous biblical inscriptions. W of the basilica a secular building has been discovered with a mosaic floor associated with that of Basilica A. Funerary Basilica B is also three-aisled with a small conch in the middle of its S wall. Based on the available data from the excavation, it dates from the 5th c.

132. Platanidia.

At the Platanidia site in the town of Kato Lechonia, a large Early Christian basilica with mosaic floors has been uncovered, a significant part of which lies in the sea.



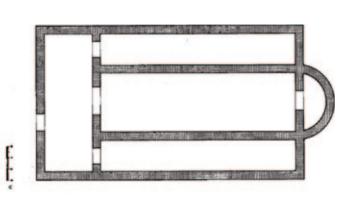
131. Demetrias, basilica B, ground plan (Δημητριάς, βασιλική Β΄, κάτοψη.)

133. Lai.

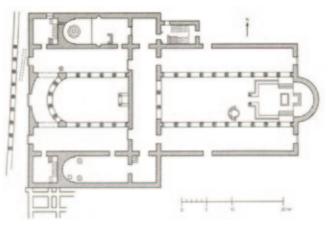
At the settlement of Lai, close to Neochori and Aghios Demetrios, a three-aisled Early Christian basilica with narthex has come to light.

134. Nea Anchialos. Phthiotian Thebes.

The Early Christian city of Phthiotian Thebes, located approximately 17 km SW of Volos, was named after the neighbouring ancient settlement. This 4th-7th c. city was destroyed by an earthquake, as attested by excavation evidence. It was not inhabited again until the early 20th c., when refugees from Anchialos in Bulgaria settled there. At this site approximately ten basilicas have been discovered, as well as secular buildings. The most significant monuments are the following. Basilica A (of Aghios Demetrios) has three aisles, a narthex (5th c.) and opulent interior decoration. N and S of the narthex, respectively, a baptistery and a diaconicon have been detected. The floors were covered with mosaics and marble inlavs. and the lower parts of the walls adorned with marble revetments. There was high-quality sculpted decoration. Basilica **B** (of Bishop Elpidios) lies NE of Basilica A and dates from the late 5th c.; a subsequent phase has also been indicated. Its dedication originates from an inscription (first half of the 6th c.) found in the atrium mentioning the name of Bishop Elpidios (and of the donor, Deacon Stephen). Basilica B was burnt down, just like Basilica A, as attested by calcified building materials. It is three-aisled with narthex, atrium and annexes. A phiale has been discovered on the W side of the atrium and possibly the diaconicon. The annex revealed on the SE side of the basilica may be identified as the presbytery. From the interior decoration numerous sculptures and parts of floors in opus sectile are preserved. Basilica Γ (of Prelate Peter). The special features of this basilica are the two smaller basilicas of earlier periods (4th and 5th c.) that have been detected at a lower level and whose apses have been revealed. Basilica Γ is a building of considerable size, with two narthexes, atrium



133. Lai, basilica, ground plan (Λάι, βασιλική, κάτοψη.)



134. Nea Anchialos, basilica A (of Aghios Demetrios) (Νέα Αγχίαλος, βασιλική Α' (Αγίου Δημητρίου).)



134. Nea Anchialos, basilica A (of Aghios Demetrios) closure slab (Νέα Αγχίαλος, βασιλική Α΄ (Αγίου Δημητρίου) θωράκιο.)

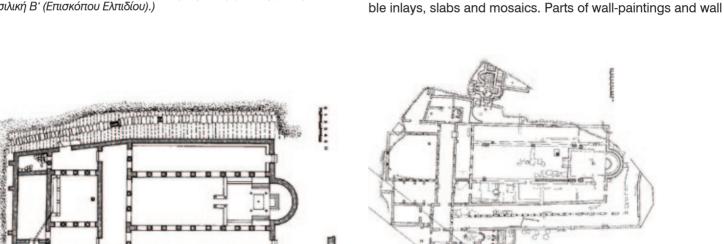


134. Nea Anchialos, basilica A (of Aghios Demetrios) ground plan (Νέα Αγχίαλος, βασιλική Α΄ (Αγίου Δημητρίου))

and numerous annexes. SW of the narthexes the baptistery has been brought to light; at its NE there was a bath with hypocausts. The basilica was surrounded by a portico, of which the S and part of the E side have been discerned. Basilica Δ (funerary) is located on a hill outside the walls of the Early Christian city and is three-aisled with narthex, atrium and annexes. On the exterior walls square niches were opened, intended for burials. The cubicula that have been revealed N and S of the E conch communicated with the bema. In the N square space of the narthex survive the bases of offertory tables, i.e. it identifies with the diaconicon. This basilica possibly dates from the 6th c. Martyrdom Basilica was three-aisled with narthex and annexes. The floors were covered with mar-



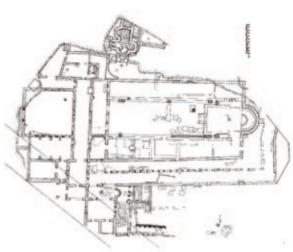
134. Nea Anchialos, Basilica B (of bishop Elpidios) (Νέα Αγχίαλος, βασιλική Β' (Επισκόπου Ελπιδίου).)



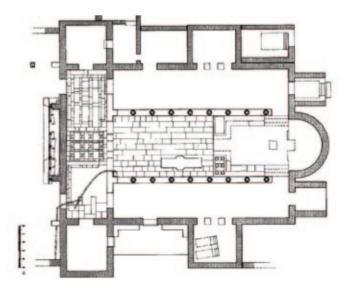
134. Nea Anchialos, basilica B (of bishop Elpidios) ground plan (Νέα Αγχίαλος, βασιλική Β' (Επισκόπου Ελπιδίου) κάτοψη.)



134. Nea Anchialos, basilica Γ (of prelate Petros) (Νέα Αγχίαλος, βασιλική Γ΄ (Αρχιερέως Πέτρου).)

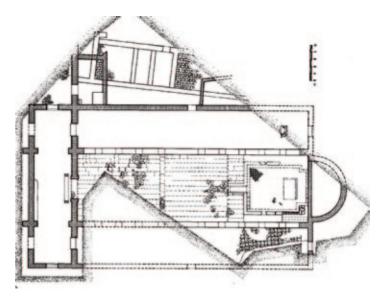


134. Nea Anchialos, basilica Γ (of prelate Petros) ground plan (Νέα Αγχίαλος, βασιλική Γ΄ (Αρχιερέως Πέτρου) κάτοψη.)



134. Nea Anchialos, basilica Δ (funerary) ground plan (Νέα Αγχίαλος, βασιλική Δ' (κοιμητηριακή) κάτοψη.)

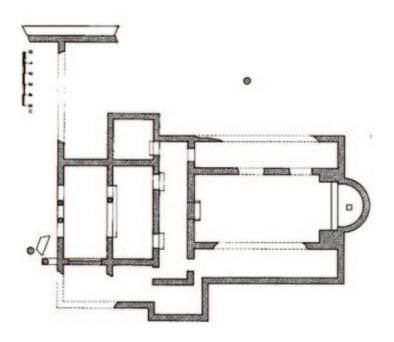
mosaics have also been preserved in the bema. According to an inscription on the mosaic floor of the narthex, the basilica dates from 431. **Bishop's palace** was a variation of a richly adorned Hellenistic residence. Numerous architectural components, decorative sculptures, remains of marble revetments and mosaic floors have been found here. **Public buildings.** The agora complex lies between Basilica A (of Aghios Demetrios) and B (of Bishop Elpidios) and consists of an atrium with four porticos and many rooms. Research has revealed many building phases, from the Hellenistic era to the late 6th c. Numerous remains of buildings have been excavated close to the coast, NW of Basilica Γ .



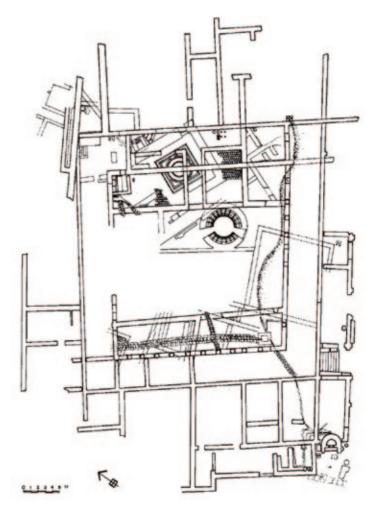
134. Nea Anchialos, basilica of Martyrios, ground plan (Νέα Αγχίαλος, βασιλική Μαρτυρίου, κάτοψη.)

135. Theotokos.

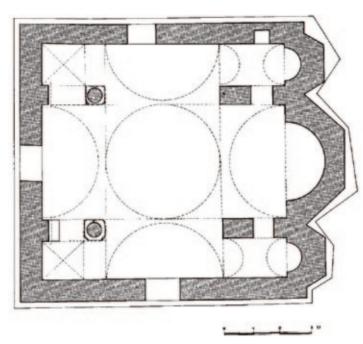
A few kilometres S of Promyri village, on the E side of Pelion, a three-aisled Early Christian basilica has been revealed, from which parts of mosaic floors survive.



135. Theotokos, basilica, ground plan (Θεοτόκος, βασιλική, κάτοψη.)



134. Nea Anchialos, public buildings (Νέα Αγχίαλος, δημόσια κτήρια, κάτοψη.)



139. Nies, cross-in-square church, ground plan (Νήες, σταυροειδής εγγεγραμμένος ναός, κάτοψη.)

136. Milina.

Early Christian architectural components have been found, possibly from a basilica.

137. Olizon.

On the Valtoudi site, at the ancient settlement of Olizon in the S part of Pelion, remains of an Early Christian basilica have been discovered.

138. Kottes.

Close to the modern village of Trikeri, at the Kottes site, ruins of a settlement and an Early Christian basilica have been detected.

139. Nies.

This site is a cove on the SW coast of the Pagasetic Gulf, where the cities of Almyros and Pteleon flourished in the middle ages. On a hill, half way from the village of Sourpi to Nies, ruins of a two-columned, cross-in-square church are preserved, once the catholicon of a monastery (second half of 12th c.).



140. Lamia, fortress (Λαμία, κάστρο)

140. Lamia.

The episcopal see of Lamia was first reported in the year 431, then renamed as the episcopal see of Zetouni in 869. The existing defensive walls of the fortress preserve building phases from antiquity until the Ottoman era. The citadel was included in Justinian's programme for the repair of such walls across the Byzantine empire, as reported by Procopius. During Frankish rule the hill was named Kastro, as reported in a letter from Pope Innocent II, dating from the early 13th c.: Castrum de Situm super Ravenica (i.e. the Fortress of Zetouni above (the city) Ravenica, a medieval city possibly located at the modern site of Palaiopyrgos Avlakiou). In 1204 Boniface of Montferrat, the Frankish king of Thessaloniki, established the seat of a barony at Zetouni and ceded Kastro to the Knights Templar. It is indicated that in 1217 the Despot of Epirus Theodore Angelos Comnenos captured Kastro and chased away the Franks. In 1311 it devolved to Catalans under the name Castro or Castri Citonis. Finally, in 1446 it was besieged by the Ottomans.

During Frankish or Catalan rule the space within the walls was divided into three parts with two transverse walls. The highest element, the donjon, served as the last shelter.

141. Varka.

At this site, between Ypati and the village of Loutra, an Early Christian basilica with mosaic floors has been found very near to a second construction with mosaics, possibly of the same period.



141. Varka, basilica (Βαρκά, βασιλική)

142. Ypati.

In the year 54 AD, Aghios Herodion, of the Seventy Apostles, a relative of the Apostle Paul, established the first Christian community at Hypate, and was later martyred. An Early Christian basilica was dedicated to him, of which little architectural sculpture survives. The city had been included by the Franks in the barony of Zetouni until 1214, but was later passed on to the Despot of Epirus. In 1319, the Catalans, after annexing more territory, established the duchy of Neopatria (with the city as its capital). In modern Ypati many Roman and Early Christian buildings have been indicated, e.g. basilica with baptistery, and mosaic floors beneath; beside the modern church of Aghia Sophia, other structures with mosaic floors; and a cemetery of the same period. At the edge of the city, where the church of Saint Nicholas (18th c.) lies, Early Christian mosaic floors have been revealed, as well as Mid-Byzantine reliefs.

143. Alepospita.

At Alepospita, near the village of Gorgopotamos, survive architectural elements and sculpture from a Byzantine church, possibly the catholicon of a monastery, above which has been installed the later church of the Metamorphosis.

144. Thermopylae.

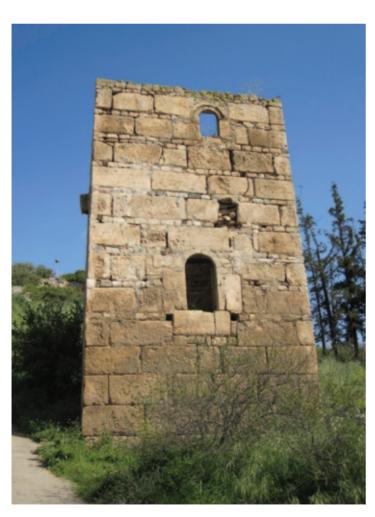
Close to the site of the historic battle, there exist remains of Justinian defence walls.



142. Ypati, Saint Nicholas, mosaic (Υπάτη, Άγιος Νικόλαος, ψηφιδωτό)

145. Achinos (Echinos).

The ancient city of Echinos was of paramount military importance in the Byzantine period, as it was on the road connecting the plain of Lamia with Demetrias and Phthiotian Thebes (Nea Anchialios). Its defensive significance drew the attention of Justinian, who renovated the ancient walls. Echinos was appointed an episcopal see, whose bishop signed the Proceedings of the Third Ecumenical Council of Ephesus (431). In 551-2 the city was destroyed by an earthquake and flooded by a tidal wave. Since then, there has been no written mention of Echinos (besides a reference by Byzantine Emperor Constantine VII Porphyrogennetos). At the top of the hill, where the defensive walls of the ancient citadel are located, survive sections of possibly Justinian fortifications. At the foot of the hill there is a square Frankish tower, whose upper levels display repairs.



145. Achinos, tower (Αχινός, πύργος)

146. Scarpheia.

Close to the present-day Scarpheia there exist traces of the episcopal see of Carphia, which prospered in the 5th c., but was destroyed by an earthquake in 551-2. Carphia was the main harbour of Pentapolis and offered grain storage.

147. Raches.

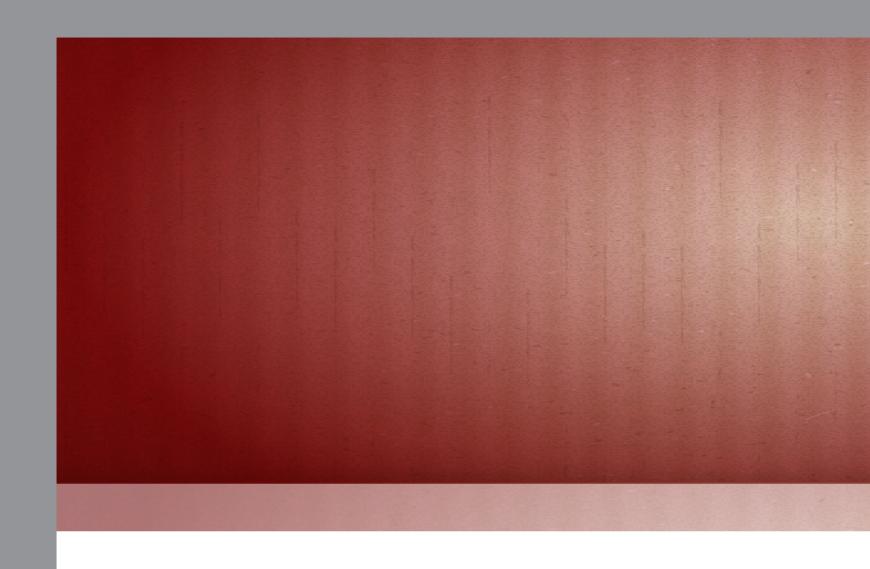
On the coast at Raches, near the town of Pelasgia, Early Christian remains have been detected, extending underwater.

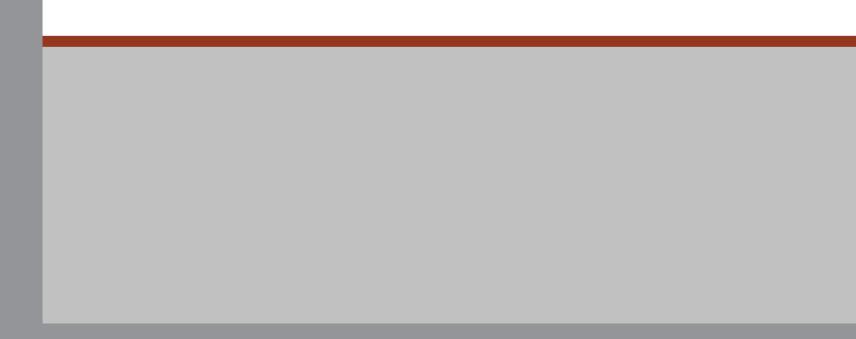
148. Monolia.

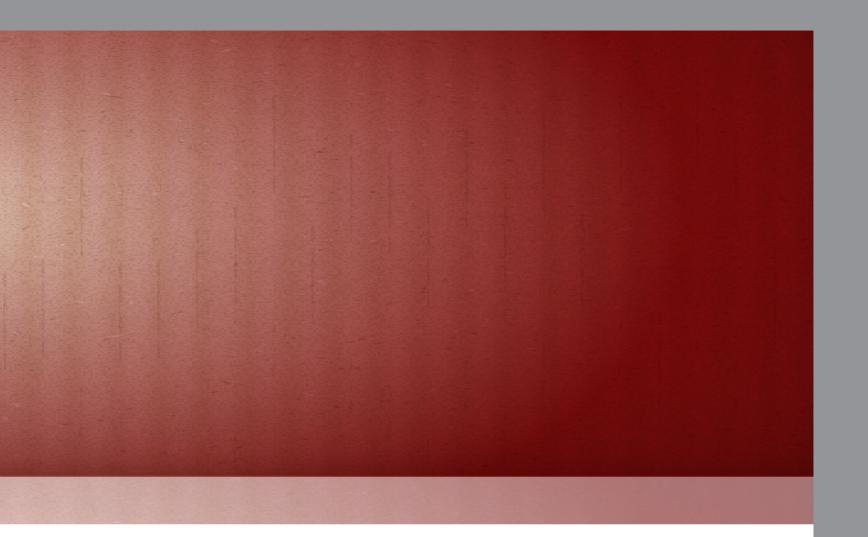
Monolia, known today as Makrouli, belongs to the complex of islets named Lichadonisia and is located near Strongyli. It preserves Early Christian ruins - and possibly a basilica.

149. Strongyli.

On this islet, part of Lichadonisia – twenty minutes' distance from Kamena Vourla –, a naiskos, possibly of the 11th c., was recently revealed. Defensive walls have also been detected. It has been reported that Hosios Gregorios from Mystras led a monastic existence here in the 11th c.







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150. Gerakiou.

Close to the village Gerakiou (Istiaia), at the site reported by local residents as property of the old monastery of Aghia Eleni, Early Christian sculpture and building remains have been detected, attesting to the existence of an Early Christian basilica. At the site remnants of a small, aisleless, Byzantine church have also come to light.

151. Istiaia.

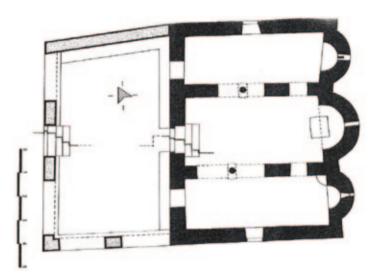
Towards the end of the Late Byzantine period, the inhabitants of Oreos moved inland for security reasons and established a new settlement there, at the site of present-day Istiaia (its name taken from Histiaia, the ruined ancient city nearby). It is most probable that the great church of Saint Nicholas, featuring remarkable wall-paintings of the 15th c., was erected at this time on the NE edge of the city.

152. Oreoi.

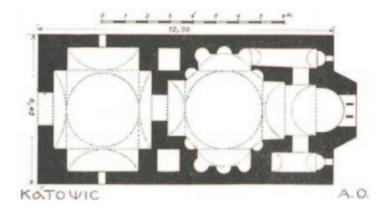
Throughout the Early Christian and Byzantine periods, Oreos was the most significant urban centre in N Euboea, due to its key geographical position and the existence of a harbour; it had been mentioned as an episcopal see since the 5th c. The significance of the city in the 5th and 6th c. is attested by sculptures kept in the Archaeological Collection of Oreoi or reused in later churches in the region. Sculptures and coins of the 12th c. are evidence of the prosperity at that time. The fortress of Oreoi, N of the present-day village, is an artificial hill formed from deposits, demonstrating inhabitation since antiquity. Most visible remains of masonry, which include ancient building material, date from the Late Byzantine period. According to archaeological data, the Byzantine city stretched over the region S of the fortress, around the church of Saint Nicholas, just like the Early Christian Oreos. In the same region the remains of the aisleless, Late Byzantine church of Aghios Vasileios are preserved beneath the modern church with the same dedication. At the NW tip of the Gulf of Oreoi, on the islet of Panagia Nisiotissa, the remains of a small, Late Byzantine church survive.

153. Agios.

At a distance of 1 km from Agios village is the Byzantine church of Aghios Demetrios, possibly the catholicon of a monastery. It is a rare variation: domed church with narthex, the pseudo-octagon type, dating from the 12th c. In the environs of the farm at Varvara architectural sculptures lie around a later naiskos. On Frangokklesia hill, ruins of a Late Byzantine church are visible today, while Early Christian remnants have been detected in the same area. This church may be associated with the Holy Archangels monastery that was ceded to Cistercian monks in 1220 by Ioannis, Latin bishop of Negreponte.



151. Istiaia, Saint Nicholas, ground plan (Ιστιαία, Άγιος Νικόλαος, κάτοψη)



153. Aghios, Aghios demetrios, ground plan (Άγιος, ναός του Αγίου Δημητρίου, κάτοψη)

154. Aidipsos.

This city, famous in antiquity for its thermae, was at its most prosperous in the years of Roman rule. At Loutra, SE of the church of Aghioi Anargyroi, the cruciform construction known as the Cave of Syllas is of interest; it has been covered by sulphur deposits, giving a cavelike impression. Although it has not been investigated, morphological data confirm it is a Roman bath installation, also used in subsequent years. In the Byzantine period, a new settlement developed inland, N of Loutra, where the modern village of Aidipsos (Lipsos) is located. Written sources report the existence of the monastery of Saint George "of Therma" NE of Loutra. However, the first phase of the church of Saint Nicholas in Aidipsos, as well as ruins of churches preserved in the region (Aghia Paraskevi or "Frangoula", the Theotokos at Marathias, etc.), belong to the Late Byzantine period.



159. Perivleptos monastery, catholicon (Περίβλεπτος, καθολικό)



159. Perivleptos monastery, templon architrave (Περίβλεπτος, επιστύλιο τέμπλου)

155. Robies.

In the centre of Robies village stands an imposing 13th c. tower, which in subsequent years saw both additions and deterioration. At the Palaiochori site, NE of Robies, there are indications of inhabitation in the Byzantine period: populations moved from the coast inland due to piracy. On Ai-Yiannakos hill, ruins have been recognised of the Byzantine church of Saint George with its cloisonni masonry.

156. Limni.

In the centre of the city, around the small church of Zoodochos Pege, an Early Christian basilica (5th-6th c.) has been excavated, of which very few remains are visible today. Part of its elaborate mosaic floor is preserved in the interior of the humble naiskos built in the late Post-Byzantine period.

157. Mantoudi.

In the village of Zoodochos Pege (Tsouka), close to Mantoudi, are the cross-vaulted church of Saint John Prodromos, of which the first building phase dates from the 14th c., and ruins of a Late Byzantine tower.

158. Mount Kandelion.

In the foothills of Mount Kandelion, W of Daphnousa village, is the ruined Tower of Bezas, which appears to be associated with the fortress of Kleisoura (Siderokastro, or Palaiokastro) whose ruins survive further S, close to the site of Agios on a difficult to access peak. This fortress was a significant stronghold during Frankish rule, as it stood on a strategic mountainous passage between N and central Euboea.

159. Koimesis of the Theotokos Perivleptos Monastery.

On a mountainous site close to Politika settlement, lies the monastery of the Koimesis of the Theotokos Perivleptos, dating from the early 11th c. The catholicon is a domed, semi-complex, four-columned, cross-in-square church built in the Post-Byzantine period above the foundations of a Byzantine church, of which it preserves the marble inlay and fine sculpture, which have been reused on the altar screen and masonry.

160. Politika.

In the centre of Politika stands a Late Byzantine tower; the ruins of a church possibly dedicated to Saint John are also preserved in the village. The Mid-Byzantine sculptures that have been found in its environs are similar to those at the church of Perivleptos at Politika, which was possibly contemporary to the other church.

161. Psachna.

At a distance of 4 km NW of Psachna stands the catholicon of Saint John Kalyvitis monastery, a three-aisled basilica, a large part of which was reconstructed in later years. From the original church, erected in 1245 according to an inscription, part of the E side is well-preserved with remarkable wall-paintings. Early Christian and Byzantine sculptures have been reused in masonry or lie in the surrounding area. On a hill between Psachna and Kontodespotis the ruins of a Late Byzantine fortress ("Kastri", Holorita) are preserved.

162. Aghia Triada.

In addition to the remains of aisleless churches and towers in the region, on the fringes of the village of Aghia Triada lies the ruined church of Aghia Triada of Kriezotes, a complex, fourcolumned, cross-in-square with narthex, dating from the 12th



162. Aghia Triada of Kriezotes, conch (Αγία Τριάδα Κριεζώτη, κόγχη)



161. Psachna, Saint John Kalyvitis monastery, catholicon (Ψαχνά, μονή Αγίου Ιωάννη του Καλυβίτη, καθολικό)



161. Psachna, Saint John Kalyvitis monastery, closure slab (Ψαχνά, μονή Αγίου Ιωάννη του Καλυβίτη, θωράκιο)



163. Attali, Saint Nicholas, masonry (Άτταλη, Άγιος Νικόλαος, τοιχοποιία)



163. Attali, Eisodia of Theotokos (Άτταλη, Εισόδια της Θεοτόκου)



166. Pyrgos, Saint Nicholas (Πύργος, Άγιος Νικόλαος)

c. The masonry up to a specific height is of the church's first building phase. The underground crypt in the centre of the floor and the arcosolia on the side walls indicate it is a funerary basilica. A short distance away is a naiskos, mostly reconstructed after an earthquake in 1910. At the N edge of the village, close to the church, are the remnants of an Early Christian structure with mosaic floors, comprising a naiskos, a narthex and a large vestibule with a conch in the W. The function of this building remains unknown.

163. Attali.

In this village two major Byzantine monuments lie at a short distance from each other: the ruined church of Saint Nicholas (late 10th-early 11th c.), a domed cross-in-square of the transitional type, and the Eisodia of Theotokos church, a three-aisled basilica of later construction, which incorporated alterations and further interventions in subsequent years. Remarkable sculptures survive from the marble altar screens of both churches.

164. Chiliadou.

At the Chiliadou site, NE of Stropones village, is the catholicon of the Koimesis of the Theotokos monastery, a massive, castellated construction. It is three-aisled and four piers support the roof. Estimated to have been built in the 13th c., it has not been investigated.

165. Kymi.

In the dominating W of the Chile promontory are the ruins of the fortress of Saint George, with remnants of a chapel within the walls.

166. Pyrgos.

Outside Pyrgos there is an aisleless, barrel-vaulted naiskos of Saint Nicholas, preserving three layers of wall-paintings dating from 1250-75 until approximately 1310.

167. Kaddi.

In the centre of the Kaddi village a Late Byzantine tower is preserved.

168. Kipoi.

In the village stands a Late Byzantine tower.

169. Oxylithos.

At Oxylithos three Byzantine churches survive. At Chatzirianoi the funerary church of the Koimesis of the Theotokos is cross-vaulted with a narthex and a second, subsequent space in the W. The exquisite wall-paintings (late 13th c.) are attributed to the same artist who decorated the church of Aghios Demetrios at Makrychori. The cross-vaulted church of Saint Nicholas at Ritzanoi preserves very few wall-paintings, though among them a dedicatory inscription with the date 1304. The small church of Aghia Anna at Alexianoi is aisleless, barrel-vaulted and ornamented with two layers of wall-paintings, dating from circa 1310-20 and 1370, respectively.

170. Vrysi.

At the archaeological site on Draggonara hill remains of the Late Byzantine fortress of Koupa (La Cuppa) or Episcope have been detected.



171. Spilies, Panagia Hodegetria (Σπηλιές, Παναγία Οδηγήτρια)

171. Spilies.

The small cross-vaulted church of Panagia Hodegetria features a later narthex in the W and refined cloisonni masonry on the conch of the bema. According to an inscription, the church was established and adorned with icons in the years 1310-11. The surviving wall-paintings have been declared the best examples of Western-influenced painting in Euboea. Judging by its iconography, the church was possibly of a funerary type.

172. Orio.

Outside the village of Orio, close to Oxylithos, lies the church of the Nativity of Saint John Prodromos or "Agrioyiannis". From the original Byzantine church, whose type remains unknown, only the E side and a few parts of the side walls are preserved. All the rest are a result of later interventions. The bema features wall-paintings of the 14th c.

173. Pyrgi.

The small church of the Metamorphosis of the Soter is cross-vaulted and bears a painted dedicatory inscription with an establishment date of 1296. The fine wall-paintings in the church, along with those on the first layer of Aghia Thekla, have been created by the same artist. The scene of Jesus as the "Lamb of God", influenced by Western iconography, is astounding.



173. Pyrgi, Metamorphosis of the Soter (Πυργί, Μεταμόρφωση του Σωτήρα)



174. Avlonari, Saint John Prodromos Nesteutes or Keskesas (Αυλωνάρι, Άγιος Ιωάννης Νηστευτής ή Κεσκεσάς)



174. Avlonari, tower (Αυλωνάρι, πύργος)

174. Avlonari.

A few kilometres SW of the village, at the Itea site, remains have been revealed of a large rectangular building with masonry from various architectural components, dating from the 5th-6th c. and possibly an annex of a destroyed Early Christian basilica. Since the late 13th c. Avlonari had been an important administrative and military centre of the fertile and densely populated region stretching N of Aliveri up to Kymi. Inside Avlonari village stands a tower. At the Chania site is the important domed church of Aghios Demetrios (13th c.), cross-vaulted with two side aisles / chapels and narthex. Two earlier building phases are indicated, Early Christian and Mid-Byzantine. The church preserves wall-paintings of the late 13th c.

Close to the village, towards the neighbouring Aghios Georgios, lies the church of Saint John Prodromos, the so-called "Nesteutes" or "Keskesas". Originally, it was possibly a twocolumned, cross-in-square church, but today it is aisleless due to subsequent interventions. From the original building (13th c.) survives part of the S wall. At a mountainous site, E of Avlonari, lies the Lefkon monastery (of Aghios Charalambos). The once domed catholicon is triconch with three-sided apses. Its first building phase dates from before the mid-12th c., and the second belongs to Manuel Comnenus's reign (1143-1180), according to an inscription. In a third phase - possibly Palaeologan an arch was built in place of the dome. The additions on the W and N sides of the church date from the Post-Byzantine period. Between Avlonari and Ochthonia remains from the Byzantine Potiri fortress have been detected. Two towers also survive, one built at the highest point of Avlonari, a remnant of its medieval fortifications, and the other - the so-called "Palaiokastri" - in the W near Aghios Georgios.



174. Avlonari, Aghios Demetrios at the Chania site (Αυλωνάρι, Άγιος Δημήτριος στη θέση Χάνια)

175. Aghia Thekla.

The funerary naiskos of Aghia Thekla is cross-vaulted and features three layers of wall-paintings, dating from the late 13th until the late 14th-early 15th c. Close to the village is the small, aisleless, barrel-vaulted church of Aghia Marina. Parts of wall-paintings that can be distinguished in the interior date from the second half of the 14th c.

176. Makrychori.

The church of Aghios Demetrios at the cemetery, cross-vaulted with the subsequent addition of a narthex in the W, preserves a large part of its significant painted decoration dating from 1302-3, according to the dedicatory inscription.

177. Kathenoi.

In close proximity to the village survives the ruined cross-vaulted church of Aghia Trite, with wall-paintings of the late 14th c. At the Eria site is the catholicon of the monastery of Hypapante or Panagia Monomeritissa, a contracted cross-in-square church with dome. Two layers of wall-paintings can be seen in the interior, of which the first is Late Byzantine.



177. Kathenoi, Aghia Trite, mural painting (Καθενοί, Αγία Τρίτη, τοιχογραφία)



175. Aghia Thekla, church of Aghia Thecla (Αγία Θέκλα, ο ομώνυμος ναός)



175. Aghia Thekla, church of Aghia Marina (Αγία Θέκλα, Αγία Μαρίνα)



177. Kathenoi, Aghia Trite (Καθενοί, Αγία Τρίτη)

178. Vounoi.

At the small village of Vounoi are two cross-vaulted churches: Aghioi Apostoloi, with wall decoration of the late 14th or early 15th c.; and the Metamorphosis, with sculptures and other architectural elements incorporated on the walls. The ruined towers at Vounoi (Kato Steni, Amphithea, Mistro), and at Skounteri, form a dense fortification network in the foothills of Mount Dirfi.

179. Amphithea.

Ruined tower survives.

180. Vatontas.

Excavational investigation has yielded ruins of the three-aisled Early Christian basilica of Aghia Paraksevi, from which survive numerous architectural components. Remnants of later masonry attest to the subsequent construction of a smaller church after the basilica was destroyed.



184. Paramerites, Saint andrew, capital (Παραμερίτες, Άγιος Ανδρέας, κιονόκρανο)



184. Paramerites, Saint Andrew (Παραμερίτες, Άγιος Ανδρέας)

181. Pissonas.

Near the Post-Byzantine church of Saint George, part of an Early Christian mosaic floor is preserved by burial. In the centre of the village stands the Late Byzantine Tower of Mostras.

182. Mistro.

Ruined tower survives.

183. Trachili.

Ruined tower survives.

184. Paramerites.

Saint Andrew was originally a simple four-columned funerary naiskos, cross-in-square with narthex and dome (second half of 12th c.). Subsequent repairs caused further deterioration. There is interesting sculpted decoration on the main sides of the four capitals.

185. Aghios Loukas.

In the village of Aghios Loukas stands the cross-vaulted church of the Metamorphosis (13th-14th c.). The masonry of the parish church of Saint Luke features reused sculptures and inscriptions originating from an earlier, Byzantine church on the same site.



185. Aghios Loukas, church of Aghios Loukas, sculpture. (Άγιος Λουκάς, γλυπτό στον ομώνυμο ναό)

186. Aliveri.

In the city is a naiskos dedicated to the Koimesis of the Theotokos (12th c.), aisleless, barrel-vaulted and with narthex. A plethora of spolia is incorporated on its outer fanades. The remarkable wall-paintings decorating the interior are works of the second half of the 14th c. On a rocky hill SE of the city stands an important fortress known as Rizokastro (Protimo), associated with two towers in the region, on the coast at Karavos and at Velos. At Katakalos there survives on a hill the so-called Kokkine Ekklesia (Aghios Demetrios), a small, aisleless barrel-vaulted church of the late 14th c.

187. Philagra.

Imposing ruins of the fortress of Philagra are still preserved, accessible from the village of Giannitsi. The fortress was renowned from the battles of the knight Licario and is identified with Platari, appearing in literary sources. The fort of Anemopylae, which is also mentioned in sources and is possibly identified with Philagra too, remains enigmatic. A little further N of the fortress of Philagra lies the fortress of Armenoi, known by various names and identified with the fortress of Styra. It is also known as the fortress of Saint Nicholas. The original fortification of the site dates from the Early Christian years, but it was also used in the Byzantine period, prior to its eminence during Frankish rule.

186. Aliveri, Koimesis of the Theotokos (Αλιβέρι, Κοίμηση της Θεοτόκου)

188. Aghios Demetrios.

In the SW of the village of Aghios Demetrios, identified by some researchers with the Byzantine settlement of Porphyra, is the church of Aghios Demetrios, with traces of wall-paintings in its interior. It dates from the late 13th or the early 14th c.

189. Kalyvia, Karystos.

The Taxiarch is a complex, cross-in-square church with Athenian dome and narthex. It was constructed in cloisonni masonry. Of particular interest is its sculpted decoration with the morphologically different and original imposts and the relief altar screen, a large part of which survives intact. The church dates from circa 1200 and displays remarkable similarities to churches on neighbouring Andros. In its S part an aisleless, barrel-vaulted chapel of Saint John Prodromos was subsequently added, and features fragments of wall-paintings.

190. Metochi, Karystos.

On the site where the monastery of Saint George "Mavros" once stood, N of the village of Metochi in Karystos there was originally a double church, i.e. two joined churches that did not communicate with each other. Today only the S church survives, which was the monastery catholicon, as well as the ruins of the N church. The S church is cross-vaulted and preserves a dedicatory inscription in the interior, mentioning that it was built in 1260 and dedicated to Saint George.



186. Aliveri, Kokkine Ekklesia at Katakalos (Αλιβέρι, Κόκκινη Εκκλησιά στον Κατακαλό)



194. Ano Vatheia, Koimesis of the Theotokos, closure slab (Άνω Βάθεια, Κοίμηση της Θεοτόκου, θωράκιο)

191. Karystos (Carystus)

Ancient and Byzantine Carystus stretched N of the present-day city, to modern Palaiochora, where remnants attest to its intermittent inhabitation. Close to the church of the Metamorphosis there survives, among other ruins, a large, secular Late Roman complex. Other Early Christian remains are indicated at Aghia Paraskevi in Paximadi; on Kokkales hill NW of Palaiochora; at Aghios Panteleimon in Drymonia; at the churches of Zoodochos Pege in Kastri; within the enclosure of Saint John Prodromos in Myloi; graves have also been in the region. From Zoodochos Pege monastery in Karystos, which was active in the Byzantine period, only ruins survive, indicating that the catholicon was a three-aisled basilica.

On the hill of the ancient acropolis, near the village of Myloi, the Lombard Ravano dalle Carceri built the so-called Castello Rosso in the years 1207-16, a castle with masonry and a ground plan typical of the era of Frankish rule and a series of phases associated with the succession of suzerains. It comprises an outer and inner enclosure, a polygonal tower, a two-storey building, which was the sovereign's residence, and other structures for the guards and the needs of the castle. Near the E end of the port stands the fortress of Bourtzi, with numerous ancient spolia in its masonry, built by the Venetians towards the end of the 14th c. Moreover, inhabitation at coastal sites during the Early Christian and Byzantine periods has been documented (Aghia Pelagia promontory, Mnema, Bouros, Petalioi islands). At the site of Chartzani the ruins of a tower survive.

192. Styra.

On Diakofti hill, SE of Styra, at the site of the ancient acropolis is the fortress of Armenoi, in use during the Late Byzantine period.

193. Amarynthos.

Earlier rescue excavations have yielded the foundations of an apse, possibly of an Early Christian basilica, graves, as well as architectural sculptures. On Palaiochora hill, E of the town, survive two Late Byzantine cross-vaulted churches, the Koimesis of the Theotokos and the Metamorphosis.

194. Ano Vatheia.

The cross-vaulted church of the Koimesis of the Theotokos (Panagitsa) stands on a hill, featuring masonry of large marble and porous ashlars, reused sculptures, as well as a variety of decorative brick ornaments. The graffito on the S door of the church with the date 1310-11 possibly refers to the year of its establishment.

195. Gymno.

NE of the village stands the cross-vaulted church of Saint George, of the late 13th or early 14th c. Its fanades are adorned with ancient spolia and decorative brick ornaments. Near the parish church of the Koimesis of the Theotokos, in the NW of Gymno, a Late Byzantine tower survives. On the road to Seta is the aisleless, timber-roofed church of Zoodochos Pege (Agia), which was originally Byzantine and cross-vaulted.



195. Gymno, Saint George, brick ornaments (Γυμνό, Άγιος Γεώργιος, κεραμοπλαστικά)

196. Eretria.

E of Eretria, near the road to Amarynthos, lie the ruins of the church of Aghia Paraskevi, possibly Early Christian, featuring earlier building material in its masonry and Byzantine interventions.

197. Saint George "Armas" Monastery.

This is located about 9 km E of Fylla village. The catholicon is a complex, four-columned, cross-in-square church. Its E fanade has been built in cloisonni masonry. Numerous sculptures are incorporated in the fanades. The establishment of the catholicon dates from the 13th c., with subsequent repairs in the 16th and 17th c. The possibility of a previous Early Christian church having been replaced cannot be excluded.



195. Gymno, Saint George (Γυμνό, Άγιος Γεώργιος)

198. Fylla.

At the Nichori site, SW of the village of Fylla, remnants of an Early Christian building, possibly a basilica, have been reported. On the NE edge of the Lelantine plain, the Late Byzantine fortress known as Oraiokastro or Kastelli (Lilanto), captured by Licarios after 1279, crowns the crest of the hill. It maintains good visual contact with Vigles, the two towers of Fylla further W, Mytikas hill, as well as the Vasiliko tower.

199. Vasiliko.

On the N edge of the village is preserved an almost intact Late Byzantine tower.

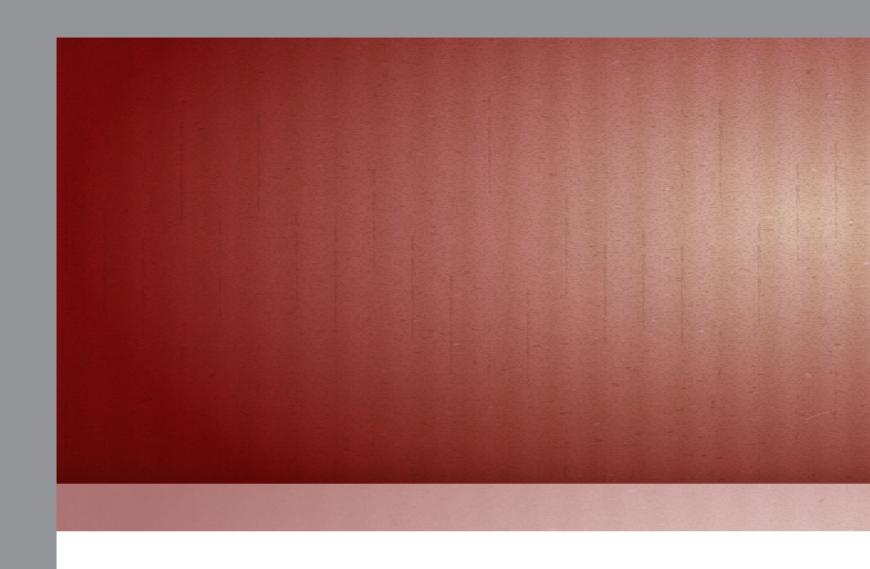
200. Afrati.

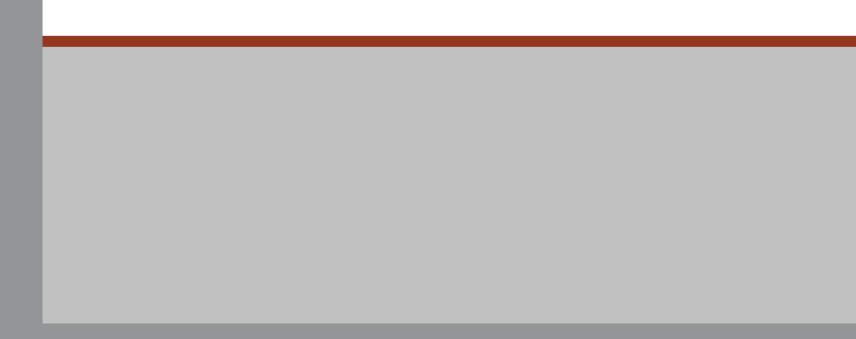
Excavations conducted over the past few years in Afrati have brought to light a Byzantine church and graves, as well as extensive agricultural facilities (larders, winepress), attesting to the existence of a Byzantine settlement in the area E of the river Lelantas. At the Lechres site remnants of the walls of a Late Byzantine fortress are to be found on a rocky height.

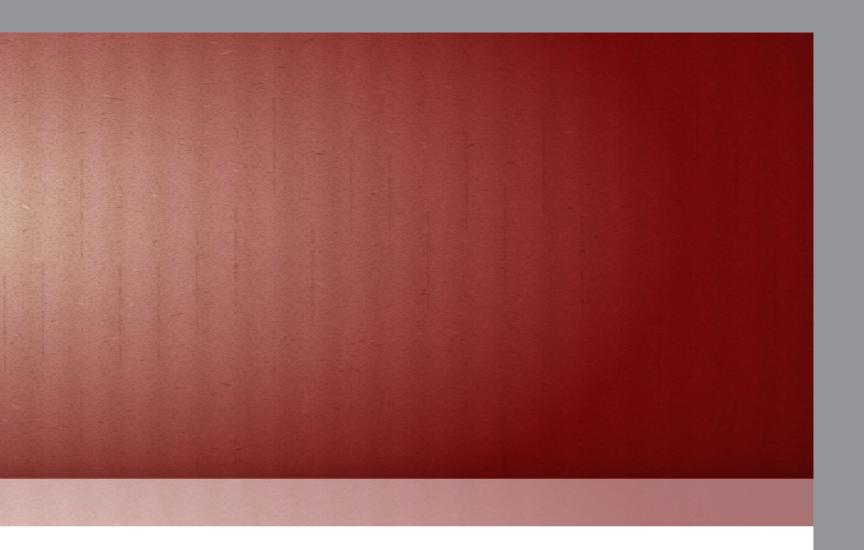
201. Chalkis.

According to excavation data, in the Early Christian period the town of Chalkis extended NW of Vathrovouni hill, where the ancient acropolis was located. In this area ruins of an Early Christian church have been detected, among others. At Gyftika, in Chalkis, an Early Christian mosaic floor with geometric decoration has been found in what was possibly a public building. It is possible that the first phase of the large, timber-roofed, three-aisled basilica of Aghia Paraskevi in the heart of the old town of Chalkis ("Kastro") dates to the same period. At the same location, rescue excavations have brought to light architectural remains belonging to the densely populated Byzantine city of Euripus along with part of the circuit walls, dating from the 9th-12th c.

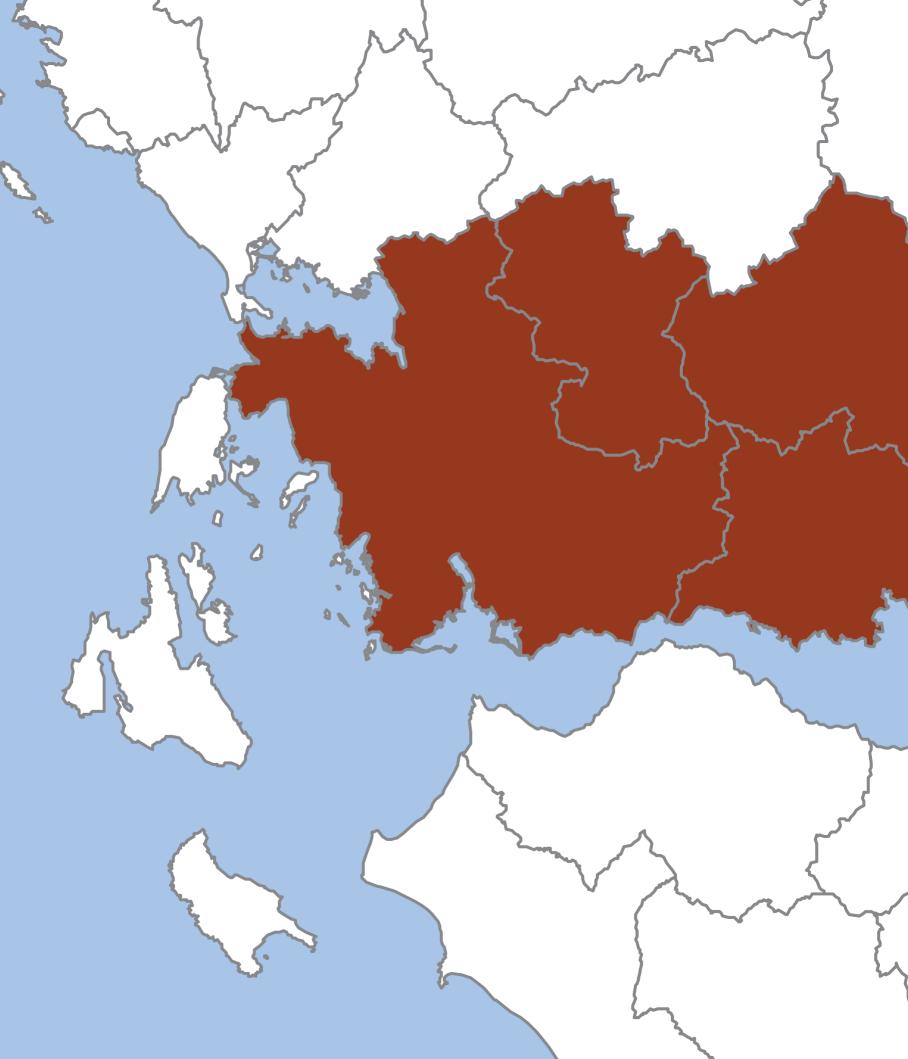
In the Late Byzantine period Chalkis (Negroponte) remained a significant transit centre and was the Venetians' base for the control of Euboea. Within the walls survives the House of the Bailo, with its first building phase in the 13th c. and subsequent interventions. The extensive reconstructions of the adjacent basilica of Aghia Paraskevi, displaying Western influences, also date from the second half of the same century. The pointed vault-head arch of the bema, the tombstone bearing the coat of arms of the sovereign Petrus Lippamano and the wall-paintings with Late Gothic features (14th c.), all surviving in the same place, as well as the groin vaults with the sculpted ribs in Gothic style, are very impressive. The medieval wall was repaired by the Venetians in 1461, prior to the occupation of the city by the Turks in 1470.







CENTRAL GREECE



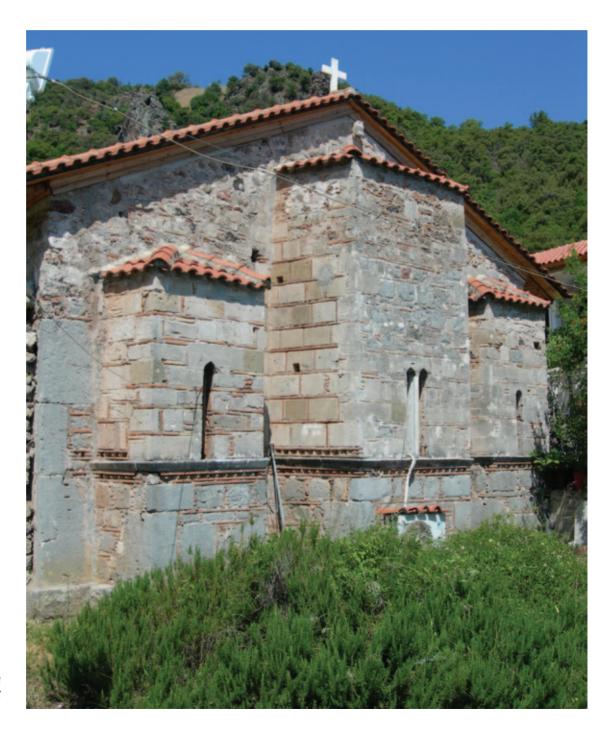


202. Kamena Vourla.

On the E side of Mount Kallidromo, which dominates Kamena Vourla, lies the monastery of the Metamorphosis of the Soter, or of Agia. The existing catholicon is a three-aisled basilica with narthex. The differences in masonry composition attest to the repairs that the church underwent through the centuries; the masonry of the first phase, of which the major part survives, is in the cloisonni system and dates from the 11th-12th c.

203. Renginion.

At the site of Paliaiyiannis or Palaiokastra, ruins of an arched building of the Early Byzantine period have been detected with ancient architectural elements incorporated in the walls.



202. Kamena Vourla, Metamorphosis of the Soter monastery, catholicon (Καμένα Βούρλα, μονή Μεταμόρφωσης του Σωτήρα, καθολικό)

204. Aghios Konstantinos.

In the town square has been found a bath complex, from which survives a small part of marble mosaic floor. It seems that this bath house was constructed in the Late Roman era and was in use until the Mid-Byzantine period. Excavations NW of the modern church of Saints Constantine and Helen have brought to light a mosaic floor with geometric themes, possibly from an Early Christian basilica.

205. Arkitsa.

Between Arkitsa and Aghios Konstantinos, next to the national road at Aghia Aikaterine, stands a church known as the basilica at Daphnousa Lokris. It is three-aisled with projecting transept, narthex, atrium and annexes including baptistery (late 4th or early 5th c.). The mosaic floors of the nave, transept and propylon bear dedicatory inscriptions with the names Eugenios, Dionyseia and Gerontios.

206. Livanates.

On the coast of the town of Livanates, excavations have brought to light the ancient city of Kynos. In the upper layers, walls possibly belonging to an Early Christian settlement have been detected occasionally. Excavation has also yielded a hoard of coins (4th c.). Near the archaeological site of Kynos survives the aisleless naiskos of Aghioi Theodoroi, perhaps a monastery catholicon. At least two building phases are discernible, the first possibly of the 11th c. The masonry of the earlier phase is cloisonni with stone crosses, while the windows are embellished with dentil courses. During excavations S of the church the cells and a storehouse have been found.



205. Arkitsa, basilica of Daphnousioi Lokroi (Αρκίτσα, βασιλική Δαφνουσίων Λοκρών.)



207. Skala, site of Palaiomagaza (Σκάλα, θέση Παλιομάγαζα)

207. Skala.

Skala is the seaport of Atalanti. At the coastal locality of Paliomagaza, excavations have uncovered remnants of buildings, among which was a triconch with Early Christian mosaic floors. Those remains extend to adjacent fields, as well as underwater, perhaps reaching the islet Talantonisi. It is probably the episcopal see of Opus (Opounta), attested to since the 5th c.

208. Atalanti.

At Makedonika in Atalanti, a three-aisled basilica was recently revealed; in its bema the base of the ciborium has been found. The investigation has not yet been completed. Within the city of Atalanti part of a Frankish tower has been detected, while a similar structure, whose height has been preserved, stands on a neighbouring hill. It is possible that both belong to the city fortifications.

209. Theologos.

At the modern village of Theologos, a small, three-aisled, Early Christian basilica has been found, whose W section was destroyed during excavations to investigate the lower layers. In

the bema a mosaic floor of the late 5th or early 6th c. has been uncovered.

210. Malesina.

Left of the exit of the national road to Malesina, at Chiliadou, a small Early Christian church with mosaic floors has been revealed. Perhaps it is the later monastery of Panagia Melinitze, earlier name of the modern town.



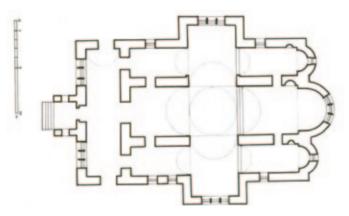
209. Theologos, basilica (Θεολόγος, βασιλική)



211. Larymna, Saint Nicholas (Λάρυμνα, Άγιος Νικόλαος)



215. Orrchomenos, Panagia Skripou (Ορχομενός, Παναγία Σκριπού)



215. Orchomenos, Panagia skripou, ground plan (Ορχομενός, Παναγία Σκριπού, κάτοψη)

211. Larymna.

At the Pazaraki site in Larymna traces of a settlement, a basilica, as well as port and fortification works of the Justinian period, have been detected. Outside the harbour town of Larymna lies the triconch church of Saint Nicholas, possibly the catholicon of an earlier monastery, dating from the 12th c. Wall-paintings of the same period are poorly preserved; one depicts Theodoros Katharinos, dedicator of the church.

212. Hyettus.

The ancient acropolis of Hyettus in Boeotia was inhabited until the 6th c., while inhabitation during the Mid-Byzantine period is also possible. At the acropolis stands the aisleless, barrel-vaulted naiskos of Aghios Athanasios with numerous ancient spolia incorporated in the masonry; on the floor, a Late Roman mosaic survives from the preceding building. In the interior are wall-paintings from 1685. Around the church traces of a stone-paved yard can be found, as well as underground rooms from the late antiquity settlement.

213. Kambia.

The church of Saint Nicholas at Kambia stands 8 km NW of Orchomenos. It is a complex octagon (12th c.), associated with the catholicon of the Hosios Loukas monastery, whose metochion it is. The church's outer surfaces are constructed in isodomic masonry. In the underground crypt wall-paintings survive in part.

214. Petromagoula.

There is a Frankish tower 6 km NE of Orchomenos, near the present-day village of Pyrgos.

215. Orchomenos. Skripou.

According to an inscription incorporated in the catholicon wall, in 873-4 Leo, a protospatharios (high-level Byzantine court title), established the monastery of the Koimesis of the Theotokos at Skripou, an ancient site. This catholicon is the most

significant monument of its time outside Constantinople, as it marks the transition from basilicas to domed cross-in-square churches. The N and S crossarms of the cross-shaped nucleus project from the building. Of major importance is the opulent decoration of this catholicon, marking flourishing Greek Mid-Byzantine sculpture. The spolia, the ionic capitals and part of an Early Christian mosaic floor indicate the possible existence of a preceding Early Christian basilica at this site.

At Orchomenos there survives a small, triconch church of Aghios Sozon (12th c.), preserving two layers of wall-paintings, the first dating from the late 12th c. and the second from the 16th c.



215. Orchomenos, Panagia Skripou, frieze (Ορχομενός, Παναγία Σκριπού, ανάγλυφη ζωφόρος)

216. Aghios Demetrios.

Modern village S of Orchomenos. In the centre stands the church of Saint George and of the Taxiarch, of which the initial phase dates from the 12th-13th c. The church is divided into two naves by a row of piers, and has a saddleback roof. Numerous architectural components, an inscription and Mid-Byzantine sculpture are incorporated in the masonry.

217. Cave Church of Panagia (?).

On the road from Acraephnio to Kastro, near Vrystika, a cave church has been found, possibly dedicated to Panagia, with painted decoration, probably of the 13th c.



215. Orchomenos, Panagia Skripou, sun dial (Ορχομενός, Παναγία Σκριπού, ηλιακό ρολόι)

218. Acraephnio.

Acraephnio is the modern name of the old village Karditsa, on the site of ancient Acraephia. Below the ancient acropolis, along the Athens-Lamia national road, Late Roman and Byzantine remains were recently excavated, indicating continued inhabitation at the location of Acraephnio until the Mid-Byzantine period. Discoveries have included: an Early Christian cemetery in use until the 7th c.; Late Roman country houses, one with an olive-press; pits, workshops and ceramic furnaces at the site of the cemetery; as well as embankment works associated with neighbouring Lake Kopais. In the 10th-11th c. a rural settlement was established at the site of the Early Christian cemetery and inhabited until the late 13th c. It is associ-



215. Orchomenos, Panagia Skripou, inscription (Ορχομενός, Παναγία Σκριπού, επιγραφή)

ated with the Byzantine triconch church of Aghios Vasileios, dating from the 10th-11th c., excavated nearby. In 1311 the Frankish feudal lord Antonio de Flama established the church of Saint George, a gift of gratitude for surviving the battle between Franks and Catalans in Almyros, as indicated by an inscription on the wall. It is a four-columned, cross-in-square church with narthex added later. A plethora of ancient spolia from the acropolis has been used in the masonry. In the interior, traces of wall-paintings (14th and 16th c.) survive.



218. Acraephnio, Agios Vasileios (Ακραίφνιο, Άγιος Βασίλειος)



218. Acraephnio, Saint George (Ακραίφνιο, Άγιος Γεώργιος)

219. Cave Church of Saint George.

In the rocky hills, on the right side of the road connecting Aliartos with Acraephnio, is a cave that was transformed into the church of Saint George or of Zoodochos Pege in 1333 during Catalan rule.

220. Yliki.

A Frankish tower near the Klimataria promontory at Lake Yliki was visible until the 19th c., but was covered when the water level rose after the draining of Lake Kopais. Its upper part is visible only at times of great drought.

221. Paralimni.

A Frankish tower also survives at the NE edge of Paralimni, built on the site of an ancient acropolis with traces of inhabitation going back to prehistoric times. It survives at a height of 6 m. On the SE side of the hill are the remains of a small Byzantine tetraconch. At the NE edge of the lake a large basilica has been discovered, among other finds.

222. Anthedon.

Coastal town of the Euboean Gulf, on a small plain NW of Mount Messapion, and inhabited from the Archaic period until late antiquity. It features a fortified acropolis on a low hill, and a port. Anthedon, along with Delion, was a significant commercial port in Boeotia during late antiquity and was in use until the 12th c. The surviving port facilities, mole and breakwater, are included in Justinian's defensive works dating after 540. Traces of stoic buildings, and the foundations of a three-aisled basilica with narthex, retaining a mosaic floor of the 5th c., have been detected at the port. According to historical evidence, the coastal settlement was inhabited until the 7th-8th c.

223. Loukisia.

In the Mid-Byzantine years, Anthedon was transferred inland, along the slopes of Mount Messapion, near present-day Loukisia. Saint George, a small, aisleless, tetraconch church with dome and refined cloisonni masonry (second half of 11th c.) survives in Loukisia. Traces of wall-paintings of the 14th c. are retained and around the church remnants of inhabitation during the Byzantine period have been detected.

224. Platanakia.

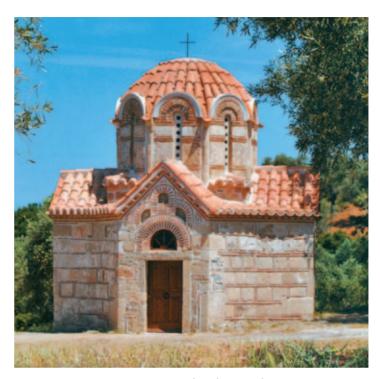
In the SW foothills of Mount Messapion (Mount Ktypas), 3 km SE of Paralimni, on the site of the earlier church of Aghia Paraskevi, the remains of a three-aisled basilica have been detected. Early Christian spolia are incorporated in the modern church. Ruins of the old metochion of the Sagmatas monastery have been found near this site.

225. Sagmatas Monastery.

The monastery lies on Mount Hypaton (Sagmation), an extension of Mount Messapion, at a site where the temple of Zeus Hypatus once stood. In the medieval era inhabitation began from the 11th c. The Pantokrator monastery (subsequently the Metamorphosis of the Soter) was established in the first half of the 12th c. The S section of the precinct, where the entrance was initially, is the earliest. The catholicon is cross-in-square with dome and four-columned lite (12th c.). The exonarthex is an addition of the 12th-13th c. From the interior decoration remain exquisite sculptures and floors with marble inlays.

226. Vathy. Aulis.

This site is located on the Boeotian coast of the Euboean Gulf. The sanctuary of Artemis with a temple and pottery workshops was in use until the 4th c. A Byzantine settlement and a temple near the ancient town, are mentioned in a description of the war between the Genoese and the Venetians. From the late 14th c. the region belonged to the latter. The church of Saint Nicholas is a combination of a cross-in-square with a triconch church and dates from the early 11th c. Probably the church referred to in sources on Venetian rule as "ecclesia S. Nicolai de Catapharo", it was destroyed before 1914 and reconstructed later. At the Mnema Kati site Late Roman and Byzantine graves have been found.



223. Loukisia, Agios Georgios (Λουκίσια, Άγιος Γεώργιος)



225. Sagmata monastery, catholicon (Μονή Σαγματά, καθολικό)



228. Theba, Aghios Gregorios (Θήβα, Άγιος Γρηγόριος)



228. Theba, Aghia Photeine (Θήβα, Αγία Φωτεινή)



228. Theba, funerary chapel (Θήβα, ταφικό παρεκκλήσιο)

227. Arma.

Ancient acropolis whose walls were reused in the Byzantine period. A Frankish tower survives at its E edge.

228. Theba. Thebes.

Theba was a significant centre in the Early Christian and Byzantine periods, as well as during Frankish rule, and a bishop's seat since the 4th c. The city resisted Alaric's raids in 396 AD, while in the 6th c, the Kadmeia citadel's walls were fortified. according to Justinian. From Early Christian Thebes numerous mansions with mosaic floors have been excavated. The best-known is the mosaic with representations of the months (5th c.), possibly from the basilica exhibited at the Museum of Thebes. Part of the Early Christian basilica's apse has been uncovered next to the church of Saint Luke the Evangelist at the city's old cemetery. In the diaconicon of Saint Luke's church there is a marble Roman sarcophagus (2nd c.) with epigrams (4th c.), in which it is believed that Saint Luke was buried. It is possible that other Early Christian churches existed on the sites of subsequent churches. Excavations have revealed a vaulted grave with wall-paintings within the Kadmeia, cemeteries outside the Kadmeia, a catacomb with traces of wall-paintings on the Kastellia hills, as well as bath complexes within the walls.

From the 8th c. Thebes was capital of the theme of Hellas and seat of the general. In the Mid-Byzantine period the city, a silk production centre, reached its financial and social zenith. In 1147 it was conquered by the Normans and in the late 12th c. by Leo Saurus, lord of Nauplion and Argos, who was forced to pass it to Boniface of Montferrat after the Fourth Crusade, so it would be transferred to the Burgundian feudal lord Otto de la Roche along with the remaining part of Boeotia, Attica, and part of Locris. Thebes became capital of the duchy of Athens and seat of the feudal lord. In 1311, after the defeat of Byzantine Valtheros Bryennius in the battle of Almyros, the city was conquered and plundered by the Catalan Company. A period of looting and decline followed. In 1388 the city passed to the Acciaioli family and Duke Antonio I, who was subjugated by the Turks. Thebes was annexed to the Ottoman state in 1460. Excavations have revealed parts of the Byzantine Kadmeia walls that followed the pattern of the classical walls. A tower of good height, part of the Byzantine fortifications, survives at the site of the Thebes Archaeological Museum. More than 15 Mid-Byzantine churches have been discovered in excavations. Some of the 13 towers dating from a later period were built on the sites of earlier churches; none of them survives intact. Within the Kadmeia walls the aisleless church of Aghios Gregorios, built in 872, is highly distinctive. On the site of this church part of the apse of a second small church has been found. The cathedral of Panagia Theotokos (12th c.), the work of Ioannis Kaloktenis, Metropolitan of Thebes, may possibly be identified with the church detected near the modern Aghios Ioannis Kaloktenis, which has a wall-painting of Palm Sunday. Also remarkable is the large church with traces of wall-paintings near the modern Aghia Eleousa, as well as an unnamed church (10th c.) within Kadmeia. A church of the late 9th-early 10th c. has also been pinpointed at the site of the Thebes Cultural Centre. It is likely that the remains located near the modern church of the Koimesis of the Theotokos belong to the Frankish metropolitan church of Panagia Loggia.

In the region of Thebes, outside Kadmeia, of particular interest are: the church of Aghia Photeine (12th c.), of the domed free cross plan type; the unnamed church near the Kastellia hills (12th-15th c.), the aisleless church of Saint Nicholas near the present-day courthouse of Thebes (12th c.); and a Mid-Byzantine church with underground funerary chapel nearby. Additionally, the aisleless church of Saint Nicholas or Aghia Paraskevi (11th c.) at Kanavari, which was transformed into a three-aisled church in the late 13th-early 14th c.; the unnamed church of the domed free cross plan type at Aghioi Theodoroi (12th c.); and a three-aisled basilica, found at Moschopodi, possibly of the 12th c.; all these are significant. A plethora of sculptures and architectural elements, mainly from religious buildings of the same period, have been gathered together in the courtyard of the Thebes Archaeological Museum.

Excavations in Thebes have uncovered the aqueduct constructed in the 12th c. by Metropolitan Ioannis Kaloktenis, as well as stone-paved streets and rich remains of Byzantine or Frankish houses extending all over Kadmeia and outside of it. The cemeteries are located around Christian churches, the most important E of Kadmeia. From the Frankish buildings survive the remnants (recently enhanced) of a luxurious palace built by Duke Nicholas II of Saint Omer in the centre of Kadmeia.

229. Kallithea.

At the Metochi site, NW of Kallithea village, remains of buildings have been detected, mostly of the Early Christian and Byzantine periods. Mycenaean chamber tombs in the area were reused for burials in Early Christian times.

230. Aghios Thomas Tanagras.

On the right bank of the river Asopos, near the acropolis of ancient Tanagra, 3.5 km from the village, is the domed, two-columned, cross-in-square church of Saint Thomas (mid-11th c.) with kufic ornaments on the masonry.

231. Tanagra.

The ancient city, which was an archbishop's seat in the 4th c., was located on Grimada, a low hill that is an extension of Mount Soros, at the edge of the river Asopos. The city's walls were reinforced in the 3rd-4th c., the city was inhabited until the 7th c. (with the area within the fortification mostly occupied), but the citadel was deserted in the 7th c. Excavations in 1890 revealed foundations of a basilica with a mosaic floor on the upper part of the citadel. A recent surface and magnetometric survey of the city revealed at least three basilicas. Their archi-



230. Tanagra, Aghios Thomas (Τανάγρα, Άγιος Θωμάς)



231. Tanagra, Aghios Polycarpos (Τανάγρα, Άγιος Πολύκαρπος)



232. Schimatari, Aghia Paraskevi (Σχηματάρι, Αγία Παρασκευή)



232. Schimatari, Saint John Prodromos (Σχηματάρι, Άγιος Ιωάννης ο Πρόδρομος)

tectural elements, as well as two inscriptions (4th and 5th c.), one of which mentions the church of Aghia Triada, are exhibited at the Schimatari Archaeological Museum. Farmhouses of late antiquity uncovered in the region attest to the intensive cultivation of vines on the fertile land. On Kastri hill, at Kleidi village, are remains of Mid-Byzantine inhabitation. In the ancient Tanagra area, near the road to Oenophyta lies the small, aisleless basilican plan church of Aghios Polycarpos, of which the first building phase dates from the 13th c. A Frankish tower at a height of 5 m stands 1 km NW of Tanagra, on the road to Armas. A significant Early Christian inscription has been removed from the tower walls, and is exhibited at the Schimatari Archaeological Museum.

232. Schimatari.

The contemporary town is 4 km from ancient Tanagra. A Frankish tower that existed in the region with numerous built-in spolia and inscriptions was destroyed in World War II. At Schimatari cemetery is the tetrastyle cross-in-square church of Saint John Prodromos with wall-painting traces of the 12th c. Outside the cemetery lies a second small church, of Aghia Paraskevi.

233. Dilesi.

Dilesi is a small settlement on the Boeotian coast of the Euboean Gulf that was formed in classical times next to the sanctuary of Apollo Delios and prospered in the Early Christian period. On the coast of modern Dilesi there have been found a stoic structure over 100 m long with Late Roman additions, a large ceramic brick kiln and an extensive Roman-Late Roman complex of a commercial and workshop character where a plethora of storage vessel sherds, tools and coins were discovered. These finds indicate that Delium was an active port in the late antiquity. A cemetery (3rd-7th c.) has been excavated on Agrileza hill, E of Delium.

234. Sykamino.

Panagia Eleousa at Sycamino, Attica, is a contracted, cross-in-square church (12th c.), displaying numerous similarities to Panagia Mesosporitissa at Kalyvia, Kouvaras. An addition at its S side dates from the 13th c., judging by its Gothic doorframe. The Forty Martyrs in Sycamino is a free cross plan church dating from the same period.

235. Oropos.

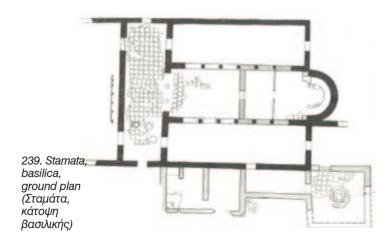
The most significant monument in the Oropos area is the ruined church of Saint George, a three-aisled, timber-roofed basilica featuring colonnades with pointed arches. The wall-painting decoration, parts of which have been removed and are exhibited in the Athens Byzantine Museum, dates from the first decades of the 13th c. The cross-vaulted church of Saint Nicholas and the church of Aghioi Apostoloi, an aisleless church with tripartite bema, and two arcosolia with Gothic frames on the inside, date from the years of Frankish rule.

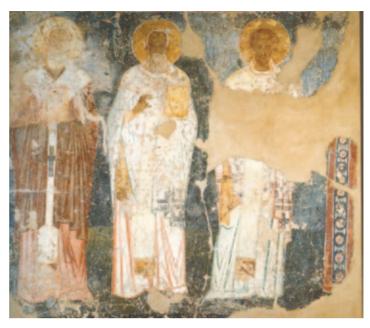
236. Kalamos.

The church of Saint Nicholas at the Kalamos cemetery is a rare example of the three-aisled, cross-vaulted church with narthex variation. It dates from the 13th c. and in its narthex retains parts of excellent wall-paintings of the late 13th c., associated with the decoration of Saint George of Omorphokklesia at Galatsi.

237. Marathon.

Marathon seems to have hosted one of the first organised Christian communities in Attica, as indicated by the presence of the local bishop at a synod in the 4th c. No Early Christian building remains have been detected so far, however. According to hymnographic sources the worship of Aghios Flegon in the region is attested to in the 9th c. The narthex of the Forty Martyrs church at Oenoe is considered a building of the 12th c., featuring on its faŋade two large and carefully built arches with porous voussoirs. In the same region survives almost intact a Frankish quadrilateral tower of the typical form occurring in the Attica countryside.





235. Oropos, Saint George, wall-painting (Ωρωπός, Άγιος Γεώργιος, τοιχογραφία)

238. Parnetha.

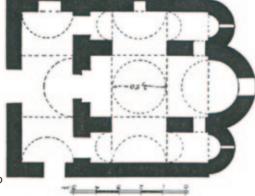
On the slopes of Mount Parnetha that face the basin and the region of Menidi there are three Post-Byzantine churches. Aghia Triada, catholicon of the Post-Byzantine Aghia Triada monastery, located at an altitude of about 1,000 m, is a cross-vaulted church with a blind arcade on the interior side walls and a later narthex. Judging by the layer of wall-paintings, sculpted compartments and masonry elements, the narthex dates from the Late Byzantine period. At Saint Nicholas at Petra, Varymbobi, a layer of wall-paintings (13th c.) was revealed after an earthquake in 1999. Saint John Prodromos (or Nistikos) at Menidi is a small, four-columned, cross-in-square church with degraded exterior due to later interventions. Restoration works have revealed wall-paintings dating to the late 13th c.

239. Stamata.

In the Stamata area a three-aisled, Early Christian basilica, dating from the late 5th-early 6th c., with narthex and annexes, including a baptistery, has been excavated. Possibly in the 11th c., part of the nave was reconstructed and operated as a church. E of the apse a built twin cist tomb with painted decoration and significant grave goods has been found, dating from the 6th c.



240. Pentele, Cave churches, dome (Πεντέλη, ναοί Σπηλιάς, τρούλος)



240. Pentele, Frangokklesia at Vagiati, ground plan (Πεντέλη, Φραγκοκκλησιά στο Βαγιάτι (κάτοψη))



240. Pentele, Cave churches (Πεντέλη, ναοί Σπηλιάς)

240. Pentele.

There are indications that, before Iconoclasm (726-843), Pentele hosted hermits and small monastic communities. On the road to the mountain, right after Chalandri, Frangokklesia was excavated, a small, aisleless, funerary church (second half of the 13th c.), next to a rural settlement. Near the Post-Byzantine Pentele monastery is Aghia Triada Nerou, a contracted, cross-in-square church with barrel-vaulted narthex dating from the Late Byzantine period. Significant wall-paintings (13th c.) originate from the two chapels of the Cave of Pentele, higher up than the monastery. The S example is a cave chapel, while the N chapel of Saint Nicholas is arranged as a contracted, crossin-square church. The painted decoration on the dome of the latter dates to 1233-4, as indicated by inscription. The Taxiarch (11th-12th c.) at Kamari, located after the quarries, is a small, aisleless, domed church with narthex and annexes, preserving traces of wall-paintings and parts of marble altar screen in its interior. The ruined Frangokklesia at Vagiati, whose plan is similar to that of Aghioi Theodoroi at Klauthmonos Square in Athens, is a Mid-Byzantine, cross-in-square church with pilasters instead of support columns in the W.



240. Pentele, Aghia Triada Nerou (Πεντέλη, Αγία Τριάδα του Νερού)

241. Monastery of Saint John Kynegos.

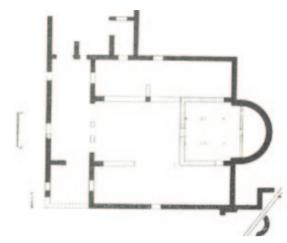
The monastery of Saint John Kynegos, on the NE end of the Hymettos mountain range, was established in the early 13th c. by monk Luke and a member of the Philosophon family, who are identified with historical figures referred to by Michael Choniates. From the original complex survive the catholicon, a two-columned, cross-in-square church (early 13th c.) with posterior narthex, and an arched portal of the same period. The estimated age of the church is based on a relief lintel bearing the date 1205. The first building phase of Aghia Thekla at Stavros, near Kynegos, possibly dates to the Late Byzantine period, as has been recently indicated, and was a simple cross-in-square church. Within the church enclosure has been placed the "Neophytus' Column", an unfluted marble column with an inscription referring to the opening of a road by monk Neophytus in 1238. At the Goupi site at Stavros survive the remains of Saint John Theologos, a contracted Mid-Byzantine cross-in-square church.

242. Paiania.

In the Paiania region, two Early Christian basilicas have been detected at the site of the subsequent churches of Aghios Athanasios and Aghia Paraskevi. Excavations of the former have indicated that it was three-aisled, while the latter preserves the semi-dome incorporated in the Post-Byzantine church. The contracted, cross-in-square church of Saint Nicholas at Chalidou, and Aghia Triada, an aisleless church with narthex, date from the Mid-Byzantine period and preserve wall-paintings of the late 12th c. The first phase (triconch) of Palaiopanagia in Kantza dates from the 12th c. and retains a scene of the Assumption, possibly Palaeologan.

243. Spata.

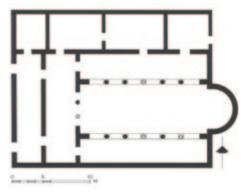
At the Skympti site, Spata, a three-aisled basilica with double narthex and long annex has been excavated on the N side. The floor of the nave, of clay slabs, attests to the simple interior and decoration of the church. At the site of the Post-Byzantine church of Saint Peter remains of rural settlement inhabited from the 11th-14th c. have been excavated, as well as a cemetery in use in the same period.



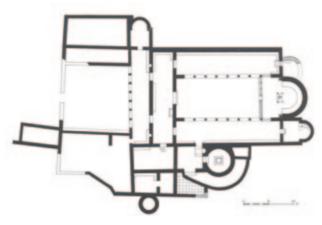
242. Paiania, basilica at Aghios Athanasios, ground plan (Παιανία, Άγιος Αθανάσιος, κάτοψη της βασιλικής)



242. Paiania, Saint Nicholas at Chalidou (Παιανία, Άγιος Νικόλαος στη Χαλιδού)



243. Spata, basilica at Skympti, ground plan (Σπάτα, βασιλική στη θέση Σκύμπτη, κάτοψη)



244. Vravrona, basilica, ground plan (Βραυρώνα, κάτοψη βασιλικής)

244. Vravrona.

At a short distance from the ancient sanctuary of Artemis, a large, three-aisled basilica was built after the mid-5th c. featuring two narthexes and annexes, including a circular baptistery. From its interior decoration, sculpted architectural elements survive. It is believed that this large complex was founded by Christians when the neighbouring pagan sanctuary was still in use, with the intention of competing and eventually replacing it. The inland tower of Brauron is one of the best surviving examples of Frankish towers in Attica.



245. Koropi, Aghioi Anargyroi at Skouperi (Κορωπί, Άγιοι Ανάργυροι στη θέση Σκουπέρη)

245. Koropi.

The church of Metamorphosis at Koropi is the earliest surviving Mid-Byzantine monument in the region of Mesogeia. It is a large, transitional cross-in-square church (late 10th c.) with narthex, featuring significant wall-paintings of the early 11th c. The connection of the narthex with the nave through a tribelon survives in churches of the area from the Early Christian years. The first phase of Aghioi Anargyroi at the Skouperi site is a two-columned, cross-in-square church, which was reconstructed to a three-aisled basilica. The cross-vaulted church of Saint Luke at Lambrika dates from the Late Byzantine period and possibly includes an earlier, once open, narthex and wall-paintings of the 13th c.



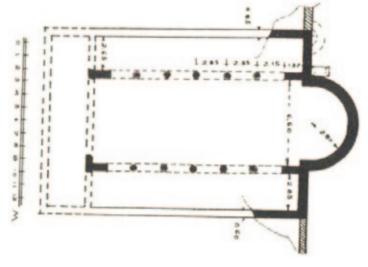
245. Koropi, Saint Luke at Lamprika (Κορωπί, Άγιος Λουκάς στα Λαμπρικά)

246. Markopoulo.

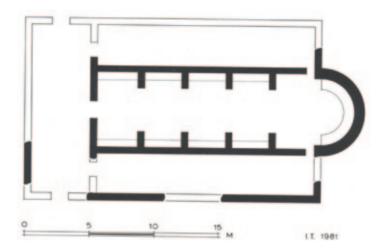
At Markopoulo, at the Aghios Aimilianos site on Dagla hill, remains of a basilica from the Early Christian period have been detected. It is possible that a second basilica existed at the site of the subsequent Aghia Triada monastery. The Taxiarch at Dagla is a small free cross plan church with subsequent extensions in the W. The original church retains wall-paintings of the 13th c. E of the Taxiarch is a Frankish tower, while building remains found in its surroundings point to the existence of a settlement. Panagia Varamba (12th-13th c.), next to the boundary of the present-day airport, is a free cross plan church retaining possibly contemporary wall-paintings.

247. Kalyvia.

At Kalyvia, an area rich in Christian monuments, the church of the Taxiarchs is distinctive. A three-aisled basilica of the 5th-6th c., it was reconstructed within the limits of the nave, after a period of abandonment. This second phase dates from the 13th c., as indicated by the initial wall-paintings' layer dating back to that period; the built altar screen with the unusual shrine are probably contemporary. Saint Peter at the Ennea Pyrgoi site is a cross-in-square church built in the 12th c. with the narthex communicating with the nave through a tribelon. The significant wall decoration, dated to 1232 as attested by an inscription, features a portrayal of the scholar Michael Choniates, last Metropolitan of Athens before the Frankish conquest. At a short distance from Saint Peter is Panagia Mesosporitissa, a contracted cross-in-square church with Athenian dome and later chapel in the N, dates from the late 12th-early 13th c. Saint George at Kouvaras is a church with building phases dating from the Early Christian to the Mid-Byzantine periods, and wall-paintings of various periods, with the Second Coming (13th c.) on the upper part of the built altar screen the most significant. A rare example of a twin-naved, double-apsed church is the ruined Saint John, which has been excavated at the Gouri Bim site dating from the Late Byzantine period.



247. Kalyvia, Taxiarchs, ground plan (Καλύβια, Ταξιάρχες, κάτοψη)



249. Porto Rafti, basilica, ground plan (Πόρτο Ράφτη, κάτοψη βασιλικής)

248. Keratea.

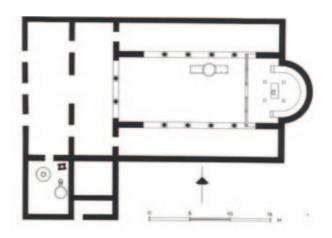
The small, aisleless, barrel-vaulted church of Aghia Kyriake preserves in good condition its wall decoration, which dates from 1197-8, as indicated by inscription. At Aghioi Theodoroi, Peta, an aisleless, barrel-vaulted church with later additions, parts of wall-paintings from the late 12th-early 13th c. have been revealed.

249. Porto Rafti.

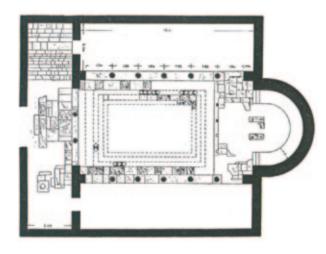
At the Drivlia site, on the Gulf of Porto Rafti, a three-aisled funerary basilica with at least three building phases has been excavated, as well as an extensive cemetery nearby in use in 4th-6th c., as indicated by grave goods. In the same area remains of a bath complex (4th-5th c.) and of houses, as well as coin hoards, have been detected, attesting to a prosperous Early Christian settlement. At the Monastiraki site, ruins of a cross-in-square church have been discovered.

250. Lavrio.

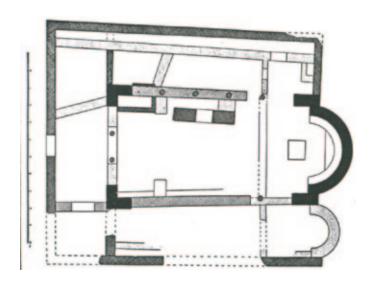
The port at Lavrio continued to be inhabited in the Early Christian period, when it is indicated that the silver mines possibly reopened in a restricted area. On Nikolis hill an Early Christian basilica has been detected, from the bema of which originates the mosaic floor, possibly dating to the second quarter of the 5th c., exhibited nowadays at the Lavrio Archaeological Museum. Early Christian graves have also been discovered locally, as well as residential property (Palaia Fokaia, Pousipelia, etc.). Numismatic finds attest to some activity in the Byzantine years.



252. Olympus, basilica, ground plan (Όλυμπος, κάτοψη της βασιλικής)



253. Glyfada, basilica, ground plan (Γλυφάδα, βασιλική (κάτοψη))



254. Alimos, basilica, ground plan (Άλιμος, βασιλική (κάτοψη))

251. Saronikos.

The largest part of the triconch church of Aghios Demetrios Saronikos was reconstructed in the years of Turkish rule. The original surviving parts are distinctive in their refined cloisonni masonry with some kufic ornaments, based on which the church has been dated to the mid-11th c. The sole surviving scene indicates that the church was decorated with wall-paintings towards the mid-13th c.

252. Laureotic Olympus.

The basilica of Laureotic Olympus is among the most significant Early Christian monuments in Attica. It is a three-aisled church with double narthex and baptistery, decorated with marble sculpted elements and mosaic floors. On the bema mosaic floor survives a votive inscription, while in the narthex an inscribed stele with the name of a deceased and the date 559, before which the establishment of the basilica is placed.

253. Glyfada.

Near the coast of Glyfada, the ruins of a three-aisled basilica with narthex (5th c.) have been excavated. The colonnades separating the aisles stood on a low wall. The narthex, the nave and the bema were laid with marble slabs. The church was destroyed in the 6th or 7th c. and reconstructed later as an aisleless church limited to the nave.

254. Alimos.

In the area of Alimos a 6th c., three-aisled basilica with narthex has been investigated. Just like the basilica at Glyfada, the colonnades separating the aisles stood on a low wall. In the nave survives the base of the built ambo. Next to Zoodochos Pege in Alimos, at former Trachones, a single-nave Mid-Byzantine church has been excavated, featuring a side aisle and a narthex that is connected with the nave through a tribelon.

255. Frangokklesia.

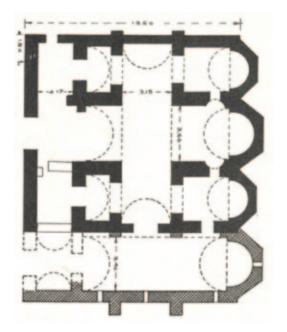
To the S of the Kaisiariani monastery survive the ruins of Frangokklesia or Saint Mark, a transitional, cross-in-square church probably of the 10th c., to which an aisle was added in the S, possibly in the Frankish era. This church occupied the site of an Early Christian basilica.

256. Kaisariani Monastery.

In the Mid-Byzantine period, the Hymettos mountain range was a significant monastic centre. The Kaisariani monastery was the most prominent, but little is known about its history. Its catholicon is a semi-complex, cross-in-square church dating from the late 11th c., possibly circa 1100. The refined masonry is characterised by the absence of bricks between joints and the wide use of porous elements. The narthex and the chapel of Saint Anthony are subsequent additions. Within the precinct of the monastery survives a bath (11th c.) of which the interior is divided in three spaces, and was once part of the building complex in the SE corner of the precinct recently dated to the Late Byzantine period.

257. Athens. Athenai.

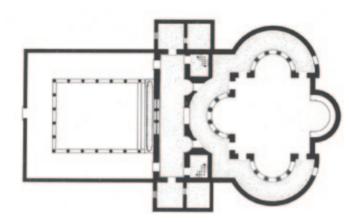
At the dawn of the Early Christian period, Athens was limited to the Late Roman wall, built circa 280-2 after its predecessor's destruction by the Herulians. The city soon recovered and from the mid-4th c. it started to expand outside the fortification wall to the regions of Olympieion and Makrygianni. Many of the buildings discovered were associated with schools of philosophy. while there were common use facilities such as the balaneion excavated at Vasilissis Amalias Avenue during metro works, or the reconstructed Pompeion (building for preparation of rituals) at Kerameikos. Visigoth Alaric I's raid in 396 stopped Athens' development only temporarily. The 5th c. was a prosperous period characterised by the dynamic presence of Christianity, which gained ground constantly. In the first half of the century the first Christian church - the Tetraconch, later the Megale Panagia - was built within the city walls, in the middle of Hadrian's Library. Contemporary with the Tetraconch was the complex that occupied the space of the ancient Agora, the "Palace of the Giants", which was possibly an administrative centre. Both buildings were associated with Eudocia, Athenian wife of Emperor Theodosius II. At roughly the same time the Ilissos basilica was erected, which is believed to have been dedicated



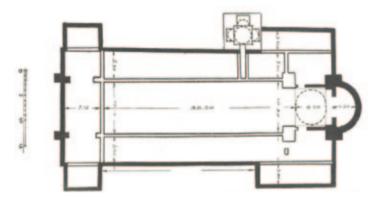
255. Frangokklesia, ground plan (Φραγκοκκλησιά, κάτοψη)



256. Kaisariani monastery, catholicon (Μονή Καισαριανής, καθολικό)



257. Athens, Tetraconch, ground plan (Αθήνα, το Τετράκογχο, κάτοψη)



257. Athens, Ilissos basilica, ground plan (Αθήνα, βασιλική του Ιλισσού, κάτοψη)



257. Athens, Ilissos basilica, ground plan (Αθήνα, βασιλική του Ιλισσού, ψηφιδωτό)

to Athenian martyr Leonidis. It was a three-aisled church with transept and narthex and included an earlier martyrium. In subsequent years basilicas were built in the area of the Olympieion, at the National Garden, at Aghia Aikaterine in Plaka, at Monastiraki (Saint Philip, Aghia Thekla, Saint Thomas), and at Aghios Dionysios in Kolonaki, where Bishop Klematios's funerary stele was found.

Additionally, from the mid-5th c. ancient religious structures were sanctified and converted into Christian churches, starting from the Asclepieion on the S slope of the Acropolis, where a three-aisled basilica with narthex and atrium was constructed. Towards the end of the 5th c. the Parthenon became a three-aisled basilica whose apse featured sculptures strongly influenced by ancient art. A century later, the Erechtheion was also transformed into a basilica, followed by the Hephaisteion, which was converted into an aisleless church in the 7th c. According to archaeological data Athens expanded across the whole area surrounded by the ancient walls, as well as outside the walls, a fact attesting to its prosperity. The walls and the Late Roman enclosure were repaired by Emperor Justinian circa 540, so that



257. Athens, Klematios basilica, impost (Αθήνα, βασιλική του Κληματίου, επίθημα)



257. Athens, Aghioi Apostoloi at the ancient Agora (Αθήνα, Άγιοι Απόστολοι στην αρχαία Αγορά)

they would form, along with the Acropolis, a fortification system with three defence lines. Yet, the closing of philosophy schools by the same emperor in 529 marked the beginning of Athens's gradual decline, as it was no longer an educational centre. This is indicated by the unworthy buildings that occupied part of the Agora, many of which housed workshops. In 662-3 Emperor Constans II wintered in the city and his stay has been associated with repairs to the large public complex of the Agora, which was afterwards deserted. The fortification of Athens proved to be effective against Slavic raids in the 7th c.

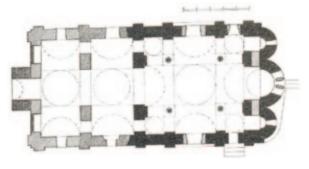
In the so-called "dark ages" that followed, Athens was again reduced to within the Late Roman walls and lost its urban character. This period ended in the mid-9th c., when the city began to flourish once again, with building activity expanding outside the walls. Most of the surviving Mid-Byzantine churches in Athens are monastery catholicons attesting to the city's prosperity, especially in the 11th c. The earliest surviving catholicon is that of Asomatoi at Petrakis monastery, a complex cross-in-square church dating from the late 10th c., which, despite subsequent additions and degradations, preserves its original characteristics to a significant extent, displaying similarities with the capi-



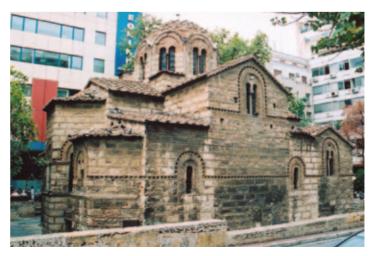
257. Athens, Aghioi Asomatoi at Theseion (Αθήνα, Άγιοι Ασώματοι Θησείου)



257. Athens, Saint John Theologos at Plaka (Αθήνα, Άγιος Ιωάννης Θεολόγος Πλάκας)



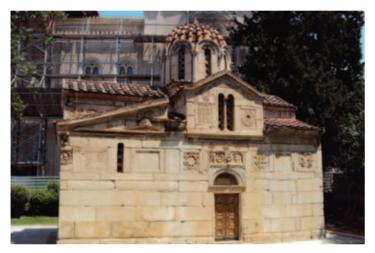
257. Athens, Petrakis monastery catholicon, ground plan (Αθήνα, μονή Πετράκη, καθολικό, κάτοψη)



257. Athens, Aghioi Theodoroi at Klauthmonos square (Αθήνα, Άγιοι Θεόδωροι πλατείας Κλαυθμώνος)



257. Athens, Gorgoepikoos, sculptures (Αθήνα, Γοργοεπήκοος, γλυπτά)



257. Athens, Gorgoepikoos (Αθήνα, Γοργοεπήκοος)



257. Athens, Kapnikarea (Αθήνα, Καπνικαρέα)

tal's architecture. Aghioi Apostoloi of Solakes (dated 1000) at the ancient Agora is a cross-in-square church with narthex and semi-circular compartments combined to form a centrally planned structure. Its external masonry is cloisonni with numerous kufic ornaments. Soteira Lykodemou in Philellinon Street is a complex octagon church with narthex. It was built just before 1031, based on the plan of the catholicon of Hosios Loukas monastery in Boeotia. Its external masonry is cloisonni with numerous kufic ornaments and a frieze of clay tiles. There are more Christian monuments dating from the first half of the 11th c. that underwent significant alterations in subsequent years. Saint Nicholas Rangavas, a four-columned cross-in-square church with decorative brickwork and kufic elements, is placed in the second quarter of the 11th c. Saint Catherine in Plaka is a four-columned, cross-in-square church dating from 1050. Kapnikarea (mid-11th c.) is a complex cross-in-square church with later narthex and an aisleless chapel on its N side. It is built in cloisonni masonry and, at its S entrance, preserves an elegant porch very similar to Argolic monuments of the 12th c. The only Athenian church dated with relative accuracy is Aghioi Theodoroi at Klauthmonos Square, a distyle, cross-in-square church, with a special feature in the W columns, which are not free but joined with the W wall. On the exterior the church is decorated with a clay relief frieze with kufic-like themes. According to inscriptions it was erected in 1049 or 1065 by Nikolaos Kalomalos. Aghioi Asomatoi at Theseion is placed almost in the same period as Aghioi Theodoroi (second half of the 11th c.). It is a four-columned, cross-in-square church, possibly decorated with tiles featuring kufic elements, and its present-day form is a result of complete restoration in the late 1950s. Metamorphosis on the N slope of the Acropolis dates from the second half of the 11th c. and is also a four-columned, cross-in-square church with guite a few alterations. Also built in the 11th c., the church of Aghioi Anargyroi at Psyrri is cross-in-square with a unique diplotholion, significantly degraded today. Saint John Theologos at Plaka is a two-columned, cross-in-square church dating from the late 11th or early 12th c., with a layer of wall paintings of the first half of the 13th c. The church of Gorgoepikoos, a semi-complex, cross-in-square with narthex, is a unique case due to its all-marble exterior. Marble slabs are embedded on its fanades, as well as a frieze of re-used ancient and Byzantine reliefs also covering the fanades of the crossarms. It is believed that the church is associated with the scholarly Metropolitan of Athens Michael Choniates and dates from the late 12th c.

The occupation of Athens by the Franks in 1204 marked the beginning of Frankish rule, which lasted until 1456. The de la Roche Franks, the first sovereigns, converted the Propylaia into a ducal palace and constructed the so-called Rizokastro to reinforce the defence of the Acropolis. From the churches they erected or dedicated in a Western manner there survive only a number of "Frankish-Byzantine" sculptures. Besides those in Saint John Theologos at Plaka, wall-paintings from this period have been noted in the cave church of Aghia Marina, near the Observatory (original layer, 13th c.).

258. Ambelokepoi.

In the Ambelokepoi area, two Mid-Byzantine churches survive with many alterations. Aghioi Pantes, once catholicon of Homologeton monastery, mentioned by Michael Choniates, was a two-columned, cross-in-square church with narthex that included three arcosolia, and with cloisonni masonry. The current image of the church is a result of restoration in 1956. Panagia at Goudi, today known as Aghia Triada, was also a two-columned, cross-in-square church that had been converted into a three-aisled, barrel-vaulted basilica during Turkish rule and its ruins were restored in subsequent years.



257. Athens, Soteira Kottaki (Αθήνα, Σωτήρα Κοτάκη)



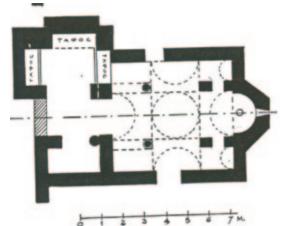
257. Athens, Metamorphosis at Plaka (Αθήνα, Μεταμόρφωση Πλάκας)



257. Athens, Soteira Lykodemou (Αθήνα, Σωτήρα Λυκοδήμου)



257. Athens, Saint Nicholas Rangavas (Αθήνα, Άγιος Νικόλαος Ραγκαβάς)



258. Ambelokepoi, Aghioi Pantes, ground plan (Αμπελόκηποι, Άγιοι Πάντες (κάτοψη))



258. Ambelokepoi, Aghia Triada (Αμπελόκηποι, Αγία Τριάδα)

259. Galatsi.

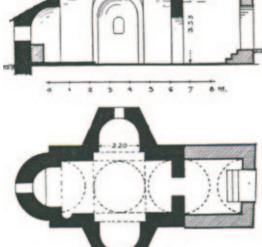
Omorphokklesia at Galatsi, once a monastery catholicon, is a distyle, cross-in-square church with refined cloisonni masonry. In the S is an aisleless chapel with rib vaults, while in the W is a narthex. The high-quality wall-paintings, following an iconographic programme rich in theological and dogmatic ideas, date from the last 20 years of the 13th c. The building is dated to the third quarter of the 12th c., yet Western elements and wall-paintings probably place it in the next century.



259. Galatsi, Omorphokklesia (Γαλάτσι, Ομορφοκκλησιά)



260. Elaionas, Saint John "Benizelon" (Ελαιώνας, Άγιος Ιωάννης των Μπενιζέλων κάτοψη)



260. Elaionas.

Saint John "Benizelon", a domed triconch church, possibly Late Byzantine, with subsequent addition of narthex, is the only surviving monument in the large Athenian olive grove dating before the Ottoman period.

261. Daphni Monastery.

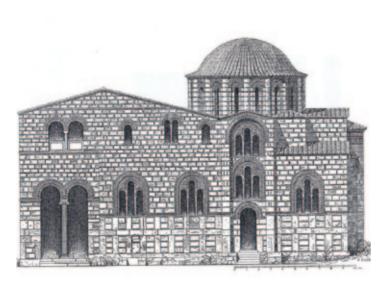
The Daphni monastery, the most significant Byzantine monument in Attica, consists of a robust fortification wall within which survive a catholicon, some cells and ruins of the refectory and other structures of the complex. The catholicon is a Greekcross domed octagon, with narthex, and is dated circa 1080.

In the 12th c. an exonarthex was added, which underwent alterations during Frankish rule. Above the narthexes there was another storey. The fanades are distinctive in their refined cloisonnt masonry. In the interior, the marble revetments covering the vertical surfaces of walls have been destroyed, but the mosaic decoration on upper surfaces survives, reflecting the high-quality classical art of Constantinople, and are also dated circa 1080.

According to one view, the cells date from the time of Frankish rule, when Cistercian monks settled here, while others believe they were built in the Ottoman period. The fortification wall displays many building phases, the first of which is considered to be earlier than the catholicon, possibly of Justinian's era. SE of the complex there survives the monastery's ruined funerary church, in the crypt of which existed arcosolia for bone deposits.



261. Daphni monastery, funerary church (Μονή Δαφνίου, κοιμητηριακός ναός)



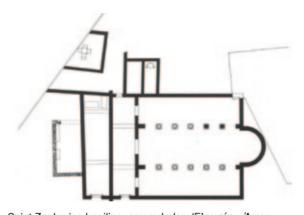
261. Daphni monastery, catholikon, reconstruction (Μονή Δαφνίου, καθολικό (αναπαράσταση Ευ. Στίκα))



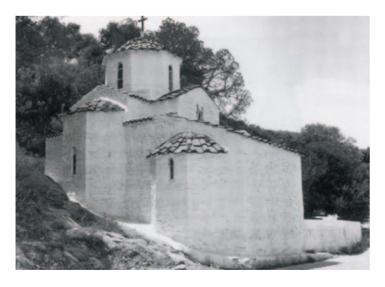
261. Daphni monastery, mosaic (Μονή Δαφνίου, ψηφιδωτό)



262. Elefsina, Saint Zacharias, closure slab (Ελευσίνα, Άγιος Ζαχαρίας, θωράκιο)



262. Elefsina, Saint Zacharias basilica, ground plan (Ελευσίνα, Άγιος Ζαχαρίας, κάτοψη βασιλικής)



264. Salamis, Metamorphosis at Moulki (Aianteion) (Σαλαμίνα, Μούλκι (Αιάντειο) Μεταμόρφωση)

262. Elefsina.

The new cult penetrated into the heart of the ancient mysteries in the 5th c. and thus a Christian church began operating in the space of the Telesterion. In the late 5th-early 6th c. a basilica was established on lera Odos, close to the entrance of the sanctuary, on the site of the Post-Byzantine naiskos of Saint Zacharias. It was three-aisled with double narthex and annexes that included a baptistery. In the Byzantine years the area fell into decline. Under Frankish rule a tower was erected on the hill W of the sanctuary, which was destroyed by industrial activity in subsequent years.

263. Magoula.

At Magoula there survives, in a degraded state, the small, aisleless church of Saint Nicholas (12th c.).

264. Salamis.

Remains of an Early Christian basilica are preserved at Perani (11), on both sides of a currently ruined basilica of the period of Turkish rule, while in the city of Salamis Early Christian graves have been excavated (1). Architectural sculptures of the same era have also been found in secondary use in Panagia Peraniotissa (10), Metamorphosis of the Soter at Moulki



264. Salamis, Saint George (Σαλαμίνα, Άγιος Γεώργιος)

and at the Koimesis of the Theotokos (6). The Mid-Byzantine period is characterised by a series of small, elegant, domed churches. The ruined church of Aghios Demetrios (11th c.) on the S slope of Mount Mavrovouni is cross-in-square with dome (5). The Metamorphosis of the Soter and the Koimesis of the Theotokos at Aianteion (or Moulki) are simple, four-columned, cross-in-square churches dating from the late 12th-early 13th c. (6). The simple, four-columned church of Saint George on the road connecting the city of Salamis with the Phaneromene monastery dates from the 12th c. (3). Saint John Prodromos at the Loutsa site near Resti (4), Aghios Gregorios near Vasilika (2) and Saint John Kalyvitis (8) near Saint Nicholas monastery are triconch churches with domes, dating from the 11th-12th c. The destroyed catholicon of the Old Monastery of Saint Nicholas Leimonas (7) is a barrel-vaulted, single-nave church dating from the 12th c., as indicated by the Mid-Byzantine sculptures in secondary use in the catholicon of the New Monastery (1742).



264. Salamis, Koimisis of the Theotokos at Moulki (Aianteion) (Σαλαμίνα, Μούλκι (Αιάντειο). Κοίμηση της Θεοτόκου)



264. Salamis, Saint John Kalyvitis (Σαλαμίνα, Άγιος Ιωάννης ο Καλυβίτης)



264. Salamis, Saint John Prodromos at Resti (Σαλαμίνα, Ρέστη, Άγιος Ιωάννης Πρόδρομος)



264. Salamis, Aghios Gregorios at Vasilica (Σαλαμίνα, Βασιλικά, Άγιος Γρηγόριος)



264. Salamis, Aghios Demetrios at Saterli (Σαλαμίνα, Σατερλί. Άγιος Δημήτριος)

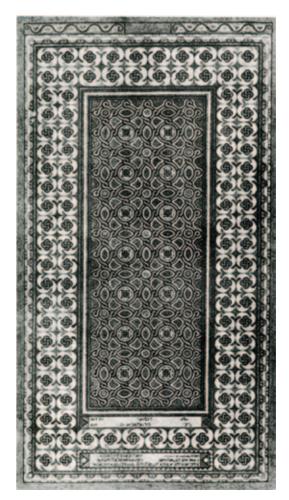


265. Aegina, Aiginitou street, mosaic (Αίγινα. οδός Π. Αιγινήτου, τμήμα ψηφιδωτού)

The free cross plan church of Aghios Demetrios at the Saterli site (9), dating from early Frankish rule, features two Byzantine panels embedded in the altar.

265. Aegina.

The prosperity of the city of Aegina (1) in the Early Christian period is attested to by the ruins of the Jewish synagogue with its mosaic floor (3rd-5th c.) at the Karantina site, the basilica below Panagitsa (5th c.), which preserves a former mosaic floor, the baptistery at Aiginitou Street (5th c.), also with mosaic floor, the basilica of Vardia at Aphaias Street (6th c.), and part of an Early Christian cemetery. The Kolona settlement, fortified since the 3rd c., was deserted in the 6th c. but was later reinhabited, until the 9th c., with cottage industry the key activity. In this final phase a provincial mass-produced pottery workshop operated. Early Christian sculptures in secondary use are still detected



265. Aegina, Synagogue, mosaic (Αίγινα, Συναγωγή, ψηφιδωτό)

at Paliachora (3), Saint Nicholas at Moulos (4) and Aghios Demetrios at Asomatoi (6). The most famous church of the Mid-Byzantine period is the barrel-vaulted, single-nave Omorphi Ekklesia at Kypseli (2), built in the late 12th c. and according to inscription restored and decorated with wall-paintings in 1289. Significant architecturally are the cross-in-square churches of Saint Nicholas at Moulos (4), Saint Nicholas at Mavrikas (5), W



265. Aegina, Vardia basilica (Αίγινα, βασιλική της Βάρδιας)



265. Aegina, Kolona hill settlement (Αίγινα, Λόφος Κολώνας, το οικιστικό συγκρότημα)







265. Aegina, Omorphi Ekklhsia at Kypseli (Αίγινα, Κυψέλη, Όμορφη Εκκλησιά)



265. Aegina, Omorphi Ekklesia at Kypseli, mural painting (Αίγινα, Κυψέλη, Όμορφη Εκκλησιά, τοιχογραφία)



265. Aegina, Paliachora, Saint Nicholas at Mavrikas (Αίγινα, Παλιαχώρα. Άγιος Νικόλαος του Μαύρικα)



265. Aegina, Paliachora, Saint Nicholas at Mavrikas (Αίγινα, Παλιαχώρα, Άγιος Νικόλαος του Μαύρικα)



265. Aegina, Oros, Taxiarchs (Αίγινα, Όρος, Ταξιάρχες)



265. Aegina, Paliachora, Saint Nicholas at Moulos (Αίγινα, Παλιαχώρα, Άγιος Νικόλαος του Μούλου)



265. Aegina, Paliachora, Episkopi (Αίγινα, Παλιαχώρα, Επισκοπή)



265. Aegina, Oros, Taxiarchs, mural painting (Αίγινα, Όρος, Ταξιάρχες, τοιχογραφία)

of Paliachora, dating from the 12th-13th c. Their iconography covers a wide chronological range, 13th-16th c. Two cross-insquare churches of the contracted type also date to the 12th-13th c.: the Taxiarchs at Oros (7), built in the ruins of a Hellenistic portico with two layers of wall-paintings - the original in the late 12th-early 13th c. and the second in the late 13th-early 14th c.-. and Aghios Demetrios in the area of Asomatoi (6), with remnants of wall paintings (14th c.). On the road from Souvala to Aghios Nektarios monastery and built on a steep hill is Paliachora (3), a fortified medieval settlement with 35 churches. The fortress is located at the peak of the hill and its fortification was completed in 1462. Based on wall-paintings and sculptures, the original phase of the episcopal see was possibly dated before 1453, i.e. the church of Saint John Theologos and the church of the Taxiarchs - founded by the Byzantine Constantine Bryennius in 1292-3, as indicated by an inscription found in secondary use in the church of Saint George and Aghios Demetrios.



265. Aegina, Aghioi Asomatoi, Aghios Demetrios (Αίγινα, Άγιοι Ασώματοι, Άγιος Δημήτριος)



265. Aegina, Paliachora, Saint John Theologos (Αίγινα, Παλιαχώρα. Άγιος Ιωάννης ο Θεολόγος)



265. Aegina, Paliachora (Αίγινα, Παλιαχώρα)



265. Aegina, Paliachora, Taxiarchs (Αίγινα, Παλιαχώρα. Ναός Ταξιαρχών)



266. Megara, Aghios Athanasios (Μέγαρα, Άγιος Αθανάσιος)

266. Megara.

In the region of Megara remnants of at least one Early Christian basilica have been detected on the site of the Holy Four Martyrs church that was a shrine dedicated to local martyrs. while it is believed that one more was located on the site of the Holy Six Martyrs church. The church of Christ at Kambos, dated to the 12th c. is a four-columned, cross-in-square church with destroyed narthex and Athenian-type dome, distinctive in the wide use of cut porous stones. Saint George at Orkos, which collapsed in an earthquake in 1999, was also a four-columned, cross-in-square church with porous elements and wall-painting fragments indicating a late 12th-early 13th c. date. The same architectural type is followed in Aghios Athanasios near Christ, with an unusual dibelon formation at the entrance from the narthex to the nave, and in Saint Nicholas at Akres in Elaionas, Megara, which possibly dates from the same period. At the Kardatas site there survives the small, cross-vaulted church of Aghios Demetrios, with buttressing arches in the interior and wall-paintings dating from the 13th c., according to one view.



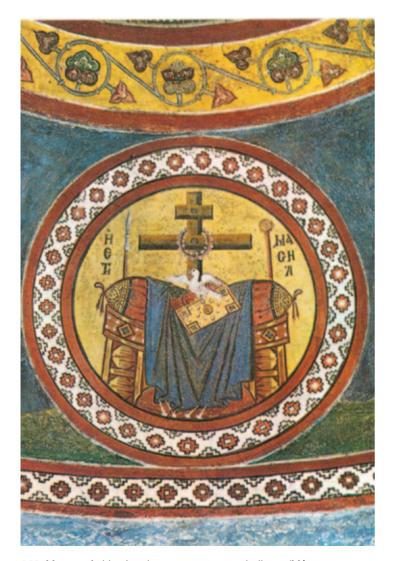
266. Megara, Christ at Kambos (Μέγαρα, Χριστός στον Κάμπο)

Late Byzantine or earlier is the triconch church, with alterations, of Aghia Varvara at Elaionas.

Close to Megara is the Aghios lerotheos monastery, whose catholicon is a contracted, cross-in-square church (12th c.) with narthex, a later chapel in the N and two-columned propylon with belfry. The surviving wall-paintings in the dome are exquisite examples of the "elegant" style of the last quarter of the 12th c.



266. Megara, Saint George at Orkos (Μέγαρα, Άγιος Γεώργιος στον Ορκό)



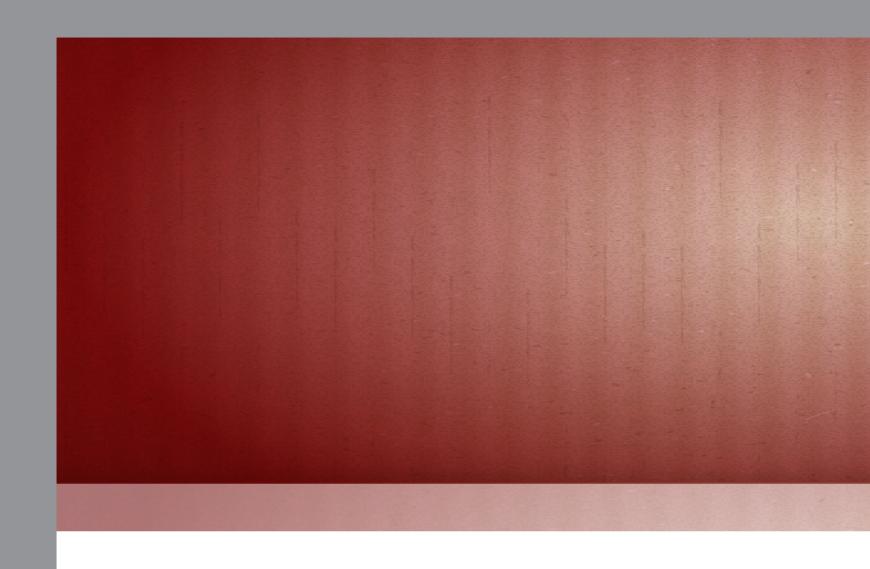
266. Megara, Aghios Ierotheos monastery, catholicon (Μέγαρα, καθολικό μονής Αγίου Ιεροθέου, mural painting)

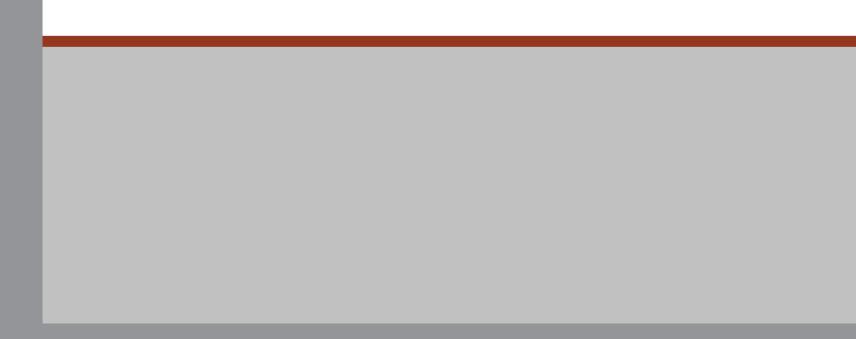


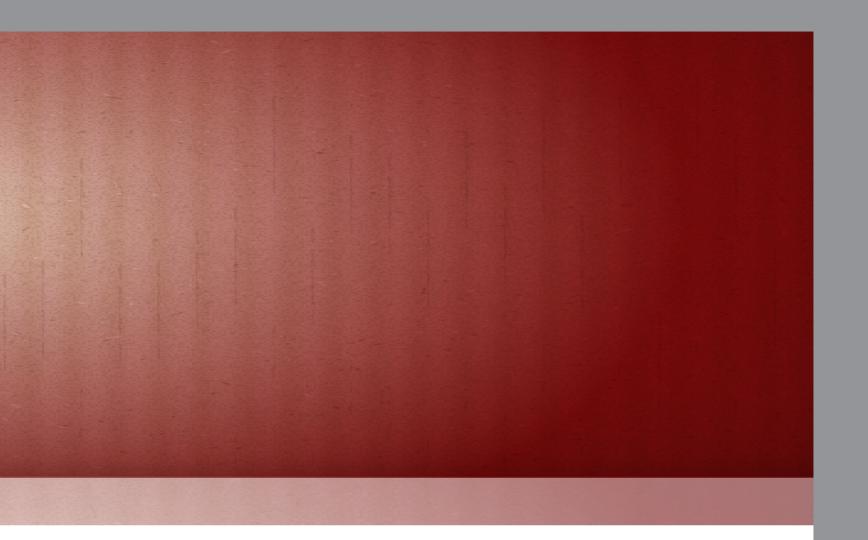
266. Megara, Aghios Demetrios at Kardatas (Μέγαρα, Άγιος Δημήτριος στον Καρδατά)



266. Megara, Saint Nicholas at Akres (Μέγαρα, Άγιος Νικόλαος στις Άκρες)







PELOPONNESE





267. Hexamilion.

The Hexamilion wall, across the Isthmus of Corinth, was a large-scale defensive project for the fortification of the Peloponnese peninsula against barbarian raids. It extended 7,500 m approximately from the Corinthian to the Saronic Gulfs; it was 3 m thick and about 8 m high. At intervals it was reinforced with towers, while, close to the sanctuary of Poseidon at Isthmia, there was an annexed fort. The wall was constructed in the 5th c., under Theodosius II (r. 408-450), and was rebuilt in the 6th c. by Justinian I (r. 527-565). In 1415 Emperor Manuel II Palaeologus (r. 1391-1425) reconstructed the wall, which was the main obstacle to constant raids by the Turks until circa the mid-15th c. A well-preserved part of the Hexamilion wall at the "Galota" Kyras Vrysi site, below the new Athens-Corinth highway, has been opened to the public.



269. Sophiko, Koimisis of the Theotokos monastery (Σοφικό, μονή Κοίμησης της Θεοτόκου)



269. Sophiko, Aghia Triada (Σοφικό, Αγία Τριάδα)

268. Kenchries.

Kenchries is the E harbour of Corinth on the Saronic Gulf. It reached its peak in the Late Roman period, with the temple of Isis distinctive among other structures. A series of glass panes in opus sectile, of Egyptian origin, were intended for the decoration of the temple, but were not ultimately used as their storehouse was destroyed by earthquake circa 375 AD. It was from Kenchries that Apostle Paul set sail for Ephesus. Near the temple was subsequently constructed a five-aisled basilica, which was destroyed by earthquake in 552. In the 7th c. this church was restricted to the nave. Coin hoards dating from 580-90 have been found near the basilica. The harbour, whose facilities are today underwater, continued in use until the early 15th c. and it was here that Manuel II Palaeologus disembarked during the construction of the Hexamilion wall.

269. Sophiko.

E of Sophiko survives a monastery catholicon dedicated to the Koimesis of the Theotokos, a two-columned cross-in-square church of the 12th c. The church of the Taxiarchs at the Larisi site is of the same period and type. A short distance SE of this is the cross-vaulted church of Aghia Triada with wall-paintings from the first half of the 13th c. The aisleless, domed naiskos of Hypapante lies to the E of Sophiko. It has earlier annexes on its W and S sides and includes wall-paintings of the second half of the 13th c. SE of the village stands the aisleless, domed naiskos of Saint Anthony, whose constructional and morphological features possibly associate it with a local building crew active in the area circa the mid-13th c. On the top of a naturally protected hill, N of the village, remains have been discovered of an installation, which is demarcated by a fortification wall whose NW corner is occupied by a small fort. This installation dates from the years of Frankish rule (13th c.).



270. Steiri, Koimisis of the Theotokos (Στείρι, Κοίμηση της Θεοτόκου)

270. Steiri.

The church on an elevation NE of Korphos village, the seaport of Sophiko, may be associated with Hosios Loukas Steiriotis. It was possibly built in the first half of the 11th c. and is a cross-insquare church with a contracted W crossarm. Its wall-paintings (1668) were created by iconographer Theodoulos Kakavas.

271. Nea Epidauros.

On a rocky hill above Nea Epidauros is the fortress of Piada. The original fortification must have been constructed by the Byzantines just before the Crusades. The oblong wall on an E-W axis stretches to the E, S, and W slopes. The N slope is so steep that it has been left unfortified. The entrance is through a gate in the E. In the W end of the fortress survive the ruins of two churches and of a third barrel-vaulted, single-nave church, dedicated to Saint John Theologos, with Post-Byzantine wall-paintings. On the E faŋade is a 12th c. marble panel embedded in the wall.

272. Epidauros.

E of the propylaia to the Asclepieion lies a large five-aisled basilica with transept, atrium, baptistery and other annexes, dating from the early 5th c. SW of the basilica, in the Asclepieion, an early Christian residence with mosaic floor was investigated earlier.

273. Methana.

Methana is mentioned in the Synecdemus of Hierocles in the 6th c. In the 8th-9th c. it was attested as an episcopal see under the Metropolis of Corinth (later incorporated in the episcopal see of Damalas). In 1212 Methana passed to the Frankish duchy of Athens, in 1311 it was conquered by the Catalans for a short period of time and in 1325-82 was taken over by the Genoese Zaccaria family of Chios. Then it was occupied by the Greeks and eventually, in 1460, by the Ottomans. On Prophitis Elias hill are the remains of a Late Byzantine settlement. Mid-Byzantine sculptures embedded in later churches, as well as pottery, indicate the prosperity of this site at the time. Among the Late Byzantine churches that survive is Saint Nicholas, at Almyra, close to the medieval settlement of Palaiokastro, a triconch church with cylindrical dome dating from the early 13th c. To the same period is dated the barrel-vaulted, single-nave church of Panagitsa, E of Megalochori, with wall-paintings from the second half of the 13th c. The barrel-vaulted, single-nave churches of Aghios Demetrios and Saint John Theologos near Kounoupitsa preserve wall-paintings of the period circa 1300. The barrel-vaulted, single-nave naiskoi of Zoodochos Pege, dated from the 13th c., have been incorporated into a later structure near Aghioi Theodoroi village, as well as Aghioi Theodoroi church at the village's cemetery. The naiskos of Aghioi Asomatoi at Kypseli dates from the 14th-16th c.

274. Thermesia.

This fortress was built in the Byzantine years but was most important in the years of Frankish and Venetian rule. Within the fortress survive the ruins of an 11th c. church. Below the fortress, on the coast, there were extensive salt-pits.

275. Ermione.

At the location of the present-day city hall has been excavated part of a three-aisled basilica with atrium featuring mosaic floors of the early 6th c. The mosaic in the SW propylon dates from the late 6th c. and according to an inscription the church was renovated in the years of Bishop Epiphanius. In the N has been revealed a quadrilateral structure with a semicircular apse, possibly a baptistery, while in the NW is the bishop's palace. Mosaic floors have also been revealed in Early Christian residences within Ermione.

E of Ermione stretches the Bisti promontory, where the village once stood, fortified since the 8th BC. In the Byzantine years fortifications were reinforced with new towers, and in the W a new wall was built of ancient material. This was demolished by Abbot Fourmont, during Turkish rule, so that inscriptions and sculptures could be gathered. Today the foundations survive.

277. Spetses.

The significance of Spetses Island in the Early Christian period is attested by three three-aisled basilicas, one at the Old Harbour, below Evangelistria church (6th c.), a second at the Mylos Vrousti site with a synthronon in the central apse, and a third below the church of Aghioi Anargyroi. Part of a settlement contemporary with the basilicas has been revealed W of Evangelistria church. A cemetery of the Roman and Early Christian years has been detected W of the church of the Ascension.

276. Dokos Islet.

At the E end of the islet, on a hill at the Kastro site, the ruins of a fortified settlement can be observed. A wall with three rectangular towers and three gates surrounded monumental buildings, a basilica and cisterns, with indications that large-scale development stretched around the fortress, on the three accessible slopes of the hill. S of the fortress the modern church of Saint John Theologos has been constructed above a three-aisled basilica of the 7th c., as deduced from the visible building remains and pottery. The settlement had two phases: the first in the 6thearly 7th c.; and the second, which can be identified with the reconstruction of Kastro by Morosini in 1680.



277. Spetses, Old Harbour, basilica at Mylos Vrousti (Σπέτσες, Παλαιό Λιμάνι, Βασιλική στη θέση Μύλος Βρούστη)



276. Dokos, fortified settlement (Δοκός, κάστρο)

278. Zogeria.

Remarkable discoveries have been made in the Zogeria area, Spetses, including the architectural remains of an Early Christian settlement abandoned in the late 6th c. for fear of raids, as attested by two hoards, one of gold and one of silver coins, with 581-2 as a possible date of concealment.



278. Zogeria, gold coins hoard (Ζογεριά, Θησαυρός χρυσών νομισμάτων)

279. Kranidi.

In the Kranidi area are three cross-vaulted churches of the 13th c., with Aghia Triada at the Pikrodaphni site the most significant. Its founder was Manuel Mourmouras, and its frescoes were painted by the Athenian Ioannis in 1245. At Milindra is Saint Andrew, with 13th c. wall-paintings. The church of Saint John Theologos is situated on Aghios Ioannis Theologos hill and features wall-paintings of the 13th c.



278. Zogeria, copper coins hoard (Ζογεριά, Θησαυρός χάλκινων νομισμάτων)

ο Ελεήμων)

280. Ligourio.

The two-columned cross-in-square church of Aghios Ioannis Eleimon, near Ligourio, dates from the 12th c. Its masonry, which looks careless due to extensive use of ancient material, bears decorative brickwork. On the S fanade survives an inscription on a course mentioning Theophylact from Kea as the architect of the church.

281. Neo Heraion. Chonikas.

In the centre of Neo Heraion stands the imposing, complex cross-in-square church of the Koimesis of the Theotokos (12th c.). It was carefully built in cloisonni masonry and features rich decorative brickwork. Sections of the upper part are degraded.

282. Anyphi, Metamorphosis of the Soter at Plataniti (Ανύφι,

280. Ligourio, Aghios Ioannis Eleimon (Λυγουριό, Άγιος Ιωάννης

Μεταμόρφωση του Σωτήρα στο Πλατανίτι)

282. Anyfi.

The construction of the Soter church began in the 12th c. and was never concluded for reasons yet unknown. In the 1980s it was formed into a three-aisled basilica with raised nave. The Metamorphosis of the Soter at Palataniti is a contracted crossin-square church of the mid-12th c., mostly with cloisonni masonry. In the interior two layers of wall-paintings survive, underneath the subsequent layer of lime covering the walls.

283. Agia Triada Mideas. Merbakas.

The complex cross-in-square church of the Koimesis of the Theotokos, with its particularly sophisticated masonry and Western influences, dates from the first half of the 13th c. In the interior are wall-paintings of various phases. The monochrome plant ornaments on the apses and pilasters of doors leading to the narthex that have been applied directly on the masonry date from the initial phase. To the second phase belong the wallpaintings on the dome, the shrines and the bema dating from circa 1300. The remaining wall-paintings date from 1912.



283. Merbakas, Koimisis of the Theotokos (Μέρμπακας, Κοίμηση της Θεοτόκου)

284. Panariti.

The barrel-vaulted church of Saint George occupies the nave of an Early Christian basilica of the 6th c., from which survives the complete apse.

285. Argoliko.

Between Tiryns and Aghia Triada, at the cemetery of Argoliko, is the two-columned cross-in-square Evangelistria church (12th c.), with many subsequent additions.



286. Argos, Larisa (Άργος, Λάρισα)



286. Argos, Larisa, Koimisis of the Theotokos (Άργος, Λάρισα, Κοίμηση της Θεοτόκου)

286. Argos.

Argos played a significant role in the NE Peloponnese from the Early Christian years. Its fortress crowns Larisa hill. The original fortification dates from the Mycenaean period but took its present form in the Byzantine period. It seems that in the "dark ages" (7th-8th c.) it served as a shelter for the inhabitants, many of whom settled there, as attested by traces of the basilica upon which the subsequent Panagia church was probably built. Prior to the Fourth Crusade (1204) numerous repairs and reinforcements to the fortification took place. The fort has two enclosures: the outer is horseshoe-shaped, stretching from the SE to the NW of the hillcrest, surrounding the largest part of the fort; and the smaller, quadrilateral enclosure on the hilltop. Access was possible through an arched gate in the S of the small enclosure. Within the enclosure are three large cisterns. In the Frankish period fortifications were reinforced, rectangular battlements were constructed and towers were added.

The ruined cross-vaulted church, possibly of the Koimesis of the Theotokos, which adjoined the N wall of the fortress had probably been built above an earlier three-aisled basilica. The foundation inscription places its construction at 1174 and mentions the local Bishop Niketas as its founder.

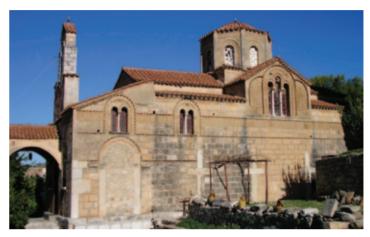
On Deirada hill, above the ruins of Apollo Pythaios's temple, a three-aisled basilica is thought to have been constructed. At a short distance N of the basilica, a 5th c. baptistery has been discovered. When the original basilica was destroyed, a second one was reconstructed with a five-sided apse and a baptistery to the N. At the Palaiopyrgos site a basilica with mosaic floors (6th c.) has been found. At the junction of Arkadias and Messinias Streets, W of the mosque which today is the church of Saints Constantine and Helen, the semicircular apse of a basilica has been revealed. A cruciform baptistery further to the W is associated with this basilica. At the Aghios Taxiarchis site a structure has been excavated, perhaps a bath house, with mosaic floors of the late 5th c., today located in the yard of the Archaeological Museum. On the road to Kefalari the threeaisled basilica of Saint Paul with mosaic floors (6th c.) has also been explored. At numerous places throughout the city various Early Christian secular buildings with mosaic floors and private baths have been excavated. The city featured four cemeteries, of which the N was in use throughout the Byzantine period.

287. Nafplion.

The first serious attempt for the fortification of the Akronafplia promontory was made by the Nafplian Sqouroi family in the 12th c. According to the original Byzantine plan, on which subsequent alterations were based, only the N and E sides of the town were fortified; the S side and the W tip of the promontory were so steep that there was no need. Fortifications were completed just before the Fourth Crusade (1204). The fortress featured two enclosures: the outer occupied the E side, where the promontory communicated with land. The other was located higher on the N side. In 1210, the fortress was conquered by the Franks, who made very few changes, mainly intending to control the inhabitants' passage. Radical reconstructions took place in the first (1388-1540) and second (1686-1715) periods of Venetian rule. In 1470 the Castel di Toro was built, changing access to the fortress. Under the second Venetian rule the Sagredos' Gate was opened in the N and special alterations took place to support the development of batteries (artillery). Aghioi Theodoroi islet was fortified by the Venetians in 1773 and renamed Bourtzi.

288. Aria.

Aghia monastery was founded in 1149 by Leo, the bishop of Argos, according to a founder's inscription on the S side of the W catholicon entrance. This is a complex, cross-in-square church built in flawless cloisonni masonry.



288. Aria, Aghia monastery, catholicon (Άρια, Αγία Μονή, καθολικό)



287. Nafplion, Akronafplia (Ναύπλιο, Ακροναυπλία)

289. Asine.

The fortress of Asine lies approximately 10 km SE of Nafplion. The original Mycenaean citadel was reused, possibly in a hasty attempt by the Nafplian Sgouroi family to reinforce the NE Peloponnese in view of the Fourth Crusade. Around this period access to the fortress changed and became possible from the NW side of the wall, near the ancient harbour. Within the walls, in the lower town, where the little church of Panagia stands today, there must have been a Byzantine church, possibly conventual, as indicated by the traces of the bath house excavated to its W. In the period of Frankish rule, fortifications were supplemented and reinforced, battlements with rectangular merlons were constructed, and towers were repaired and strengthened.

290. Romvi Islet. Daskalio.

In the "dark ages" (7th-8th c.), Slavic raids seem to have forced the Argians to flee to the today uninhabited Romvi islet to create a thriving settlement. The seal of the bishop of Orove survives (mid-8th c.). There are remnants of fortification, an aisleless church and other structures, graves and a plethora of unpainted pottery.

291. Mouchli.

Mouchli castle, located on a hill in the Argolis and Arcadia borders, was founded in the mid-13th c. by the Asanes-Palaeologus family. It flourished from the late 13th c. until approximately the third quarter of the 15th c. but was dissolved after being captured and completely destroyed by the Ottomans. The foundations of the walls, remnants of houses and of churches, including those of Panagia Mouchliotissa (with fragments of wall-paintings) survive. Mouchli is the place of origin of iconographer Xenos Digenis.

292. Andritsa.

In 2004 a cave-precipice was discovered about 14 m deep near Andritsa. Inside the cave a significant number of vessels, lamps, coins and human skeletons have been found, dating from the late 6th c.

293. Loukou. Eva.

The Metamorphosis of the Soter monastery lies at Loukou, NW of Astros, where the Eva settlement flourished in the Roman and Early Byzantine periods and Herodes Atticus's mansion (2nd c.) has been excavated. The mansion was possibly built on the site of an Early Christian basilica and subsequent Byzantine church. From the Early Christian building mosaic remains survive. The present-day catholicon is a cross-in-square church with 17th c. wall-paintings.

294. Kyparissi.

The medieval settlement of Palaiochora lies NW of the present-day Kyparissi village and features the remnants of a tower, of houses and cisterns, as well as five Byzantine churches: the ruined Mid-Byzantine, three-aisled basilica of Aghia Triada and four unnamed, barrel-vaulted churches. The barrel-vaulted, single-nave Prophet Elias church, with fragments of wall-paintings of the late 13th c., lies W of Vrysi, on Mount Bambala. The ruined, aisleless church of Saint Nicholas is located within the ancient citadel of Kyphanta, W of Paralia village.



294. Kyparissi, Palaiochora (Κυπαρίσσι, Παλαιοχώρα)

295. Charakas.

The Palaiochora settlement lies E of the present-day village of Charakas and preserves medieval remains, four ruined fortification buildings, a tower, cisterns etc., as well as two barrel-vaulted single-nave Byzantine churches: Prophet Elias with wall-paintings (15th c.) and another unnamed.

296. Pistamata.

At the Megali Riza site, SE of Pistamata, are the ruined, barrel-vaulted, single-nave churches of Saint Constantine and Aghia Triada.



295. Charakas, Palaiochora (Χάρακας, Παλαιοχώρα)

297. Reichia.

E of Reichia is the fortified hill of Kastri, with ruins possibly belonging to a settlement or monastery. SE of Reichia, at the Nipia site, lie the ruins of a Byzantine church.

298. Gerakas. Ierax.

Gerakas village is identified with the ancient city of Zarax, and the present-day port. Due to its natural harbour, it has been mentioned in written sources as an important maritime station since the 9th c. Within the fortifications have been discovered two ruined Byzantine churches – one a three-aisled basilica, a rectangular structure known as "The Kings' Palace", and an aboveground vaulted structure (funerary), possibly of Late Antiquity.



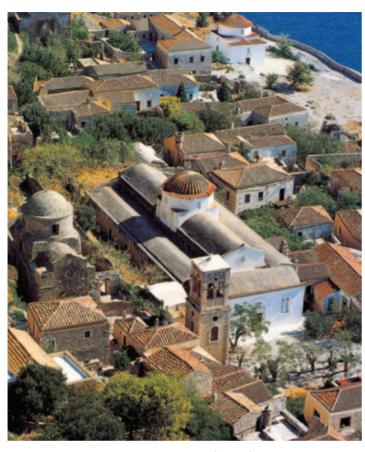
298. Gerakas (Γέρακας)

299. Ariana.

The barrel-vaulted, single-nave church of the Taxiarch retains fragments of wall-paintings of the late 13th c., while its narthex and portico were added in the 14th c. Near this church are the ruins of Saint Anne's, from which the village's name originates according to tradition. The ruined barrel-vaulted, single-nave church of Saint Paul is one hour W of Saint Anne's and was constructed on the nave of an Early Christian basilica. E of Saint Paul's is a cave with Early Christian and Byzantine pottery. W is a cave-precipice named Vry, featuring Byzantine pottery.



299. Ariana, Taxiarch, mural painting (Αριάνα, Ταξιάρχης, τοιχογραφία)



303. Monemvasia, Elkomenos (Μονεμβασία, Ελκόμενος)



303. Monemvasia, Aghia Sophia (Μονεμβασία, Αγία Σοφία)

300. Aghios Ioannis.

The barrel-vaulted, single-nave church of Saint John was built on the site of a Byzantine church.

301. Angelona.

The ruined aisleless churches of the Angels and of Saint Constantine, retaining fragments of Late Byzantine wall-paintings, are located N of Angelona.

302. Velies.

In the barrel-vaulted church of Saint George are preserved traces of wall-paintings (13th c). The wall-paintings surviving in the barrel-vaulted, single-nave church of Panagia, at the Platori site E of Velies, and in the ruined church of Aghios Eustratios SE of Velies, are also 13th c.

303. Monemvasia.

The castle city of Monemvasia, constructed in the 6th c., was a significant maritime and commercial centre of the Byzantine empire. In 1248 it surrendered to Guillaume de Villehardouin and in 1261 the Frankish sovereign passed it to Emperor Michael VIII Palaeologus. In the 13th-14th c. the city reached its economic peak and was reinforced with commercial benefits and tax exemptions.

Monemvasia follows the typical tripartite fortification plan of Byzantine castle cities, featuring citadel, quadrilateral stronghold on top of a rock with towers on the corners, and two rows



303. Monemvasia (Μονεμβασία)

of defensive walls at a lower level. The inner wall complements the natural fortification of the rock and surrounds the upper town, while the outer wall protects the lower town. The original fortification phase dates to the Byzantine period; significant alterations took place during Venetian and Ottoman rule. In the upper town there survives the impressive, complex.

In the upper town there survives the impressive, complex, domed octagon church of Aghia Sophia, constructed in 1150 and identified with the Panagia Hodegetria church, known only from sources; it retains sculpted and wall decoration of the 12th c. In the first period of Turkish rule (1540-1690) Aghia Sophia was converted into a mosque with mihrab and minaret. In the second period of Venetian rule (1690-1715), the church was the catholicon of a Roman Catholic convent and a two-storeyed exonarthex was added. During the second Turkish rule (1715-1821) the church operated as a mosque. In addition, there survive the ruins of a three-aisled, possibly Byzantine, basilica and an aisleless, barrel-vaulted church. In the lower town, the Post-Byzantine church of Christ Helkomenos, from which originates the renowned Crucifixion icon (today in the Athens Byzantine Museum), was probably built above an Early Christian basilica. In the 11th-12th

c, the chapel of Saint John was constructed in the S of the church. The aisleless Byzantine church of Saint Andrew was repaired during the second Venetian rule (1690-1715) and retains fragments of wall-paintings dating from circa 1300. The ruined, barrel-vaulted, single-nave church of Aghia Paraskevi is identified - according to tradition - with the royal chapel of Andronicus II Palaeologus. Of similar type are the ruined churches of Aghios Vasileios (?), Spyridon, and Athanasios, and of Evangelistria, plus an unnamed church built on a 12th c. predecessor with marble inlays on the floor and marble altar screen (exhibited at the archaeological museum). Some more churches that have been transformed have a Byzantine phase. Ruins of Byzantine churches are also found outside the walls, past Gefyra village: at the Askitaria site, W of the village, with remains of 13th c. wall paintings; at the Panagitsa site, the cave hermitage at Eftapaides; at the Samaraki site, the churches of Aghios Gregorios and Prophet Elias.

304. Aghia Paraskevi.

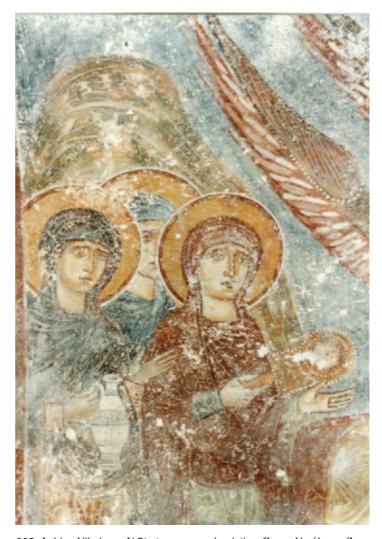
A ruined, aisleless church of Ai Zosimos survives.

305. Aghios Nikolaos.

The cathedral of Saint Nicholas (11th c.) at Aghios Nikolaos village is a distyle, cross-in-square church with wall-paintings of the second half of the 13th c. The two-storeyed, barrel-vaulted, single-nave funerary church of Ai Strategos features wall-paintings and a built altar screen of the second half of the 13th c.



305. Aghios Nikolaos, church of Aghios Nikolaos (Αγιος Νικόλαος, ο ομώνυμος ναός)



305. Aghios Nikolaos, Ai Strategos, mural painting (Άγιος Νικόλαος, Άι-Στράτηγος, τοιχογραφία)

306. Teria.

The barrel-vaulted, single-nave church of the Koimesis of the Theotokos contains wall-paintings of the late 13th c. In the barrel-vaulted, single-nave church of Saint Anne are two layers of wall-paintings, the earliest dating from circa 1200 and the latest from the 17th c. The partly destroyed church of Saint Anthony lies E of Teria.

307. Lira.

The ruined cross-in-square church of Panagia Kyra (Ai Tzoura), located 2 km S of Lira village, preserves fragments of wall-paintings of the 13th c. At the Paliokklesia site, S of the village, lies the barrel-vaulted, single-nave church of Saint George, and in the surrounding area are ruins of other structures. SE of Lira lies the ruined, barrel-vaulted, single-nave church of Ai Strategos.

308. Kalyves.

Kalyves is located between the villages Lira and Nomia. At the Vrysika site is the twin-naved church of Aghioi Apostoloi with wall-paintings of the first half of the 14th c. The remains of wall-paintings in the barrel-vaulted, single-nave church of Saint John date from the second half of the 13th c.

309. Aghios Stephanos.

The ruined, aisleless church of Ai Seris is located W of Aghios Stephanos.



306. Teria, Koimisis of the Theotokos and Aghia Anna (Τέρια, Κοίμηση της Θεοτόκου και Αγία Άννα)

310. Xiphias.

S of Xiphias is the barrel-vaulted, single-nave church of Saint Nicholas with a few Late Byzantine wall-paintings.

311. Foutia.

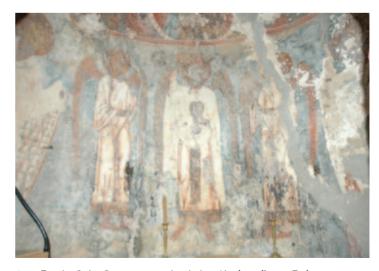
The barrel-vaulted, single-nave, funerary church of Saint George features wall-paintings of the 14th c., with an unusual scene depicting the Divine Liturgy. The barrel-vaulted, single-nave church of Saint John is found N of the Post-Byzantine church of Aghia Sophia. A ruined, barrel-vaulted, single-nave church is located E of Foutia at the Kalantzis site, with remains of Late Byzantine wall-paintings.

312. Kastela. Voutama.

SE of Foutia village stands the barrel-vaulted, single-nave church of Aghia Marina with wall-paintings of 1300, while the ruined, barrel-vaulted, single-nave church of Aghioi Theodoroi is located SW of Aghia Marina.

313. Elliniko. Koulentia.

There are three ruined, barrel-vaulted, single-nave churches: Aghia Paraskevi, Saint John, and Metamorphosis, with traces of Late Byzantine frescoes.



311. Foutia, Saint George, mural painting (Φούτια, Άγιος Γεώργιος, τοιχογραφία)

314. Geroumana.

Close to the village stands the tetrastyle, cross-in-square church of Pantanassa (12th c.) with five domes and later narthex, built in refined cloisonni masonry. In the surrounding area have been detected ruins of aisleless Byzantine churches: Saint George, Aghios Theodoros and Metamorphosis, with remnants of Late Byzantine frescoes. Relics from the Metamorphosis have been incorporated in the church built in 1921. Approximately 1500 m N of Pantanassa, on a hill, stands a quadrilateral tower identified with the tower of Elikovouno mentioned on the chrysobull of Manuel II Palaeologus (1405).



316. Kastania, Taxiarchis, mural painting (Καστανιά, Ταξιάρχης, τοιχογραφία)

315. Mesochori.

On a rocky elevation rises the fortress of Aghia Paraskevi, consisting of a series of perimeter walls within which develop two-storeyed towers. In the cemetery is the barrel-vaulted, single-nave church of Aghioi Theodoroi with wall-paintings of the 13th c.

317. Pharaklo.

S of Pharaklo village lies the ruined, barrel-vaulted, single-nave church of Aghios Therapon. In the gorge between Pharaklo and Paradeisi, one hour SE of the village, is found, almost ruined, the barrel-vaulted, double-apsed church of Ai Stratis (Aghios Eustratios) with wall-paintings of circa 1400. The ruined, barrel-vaulted, single-nave church of Aghios Nikon, 20 min SW of the village, has remnants of Late Byzantine wall-paintings.

316. Ano Kastania.

W of the present-day village of Ano Kastania, on a hill, survive the ruins of the Byzantine town of Megachora, which - according to tradition - was destroyed by raiding pirates. Among the remains are five to six churches. At the Saint Nicholas site is a ruined, barrel-vaulted, single-nave church with decorative brick ornaments on the N wall. Two more unnamed, ruined, barrelvaulted, single-nave churches preserve traces of wall-paintings. The most significant and well-preserved church is Saint John Prodromos (late 12th c.) with a Late Byzantine narthex in the W and an annex in the N. The original layer of wall-paintings dates from the 12th c., the second possibly from 1282 and that in the narthex to the first half of the 14th c. The barrel-vaulted, singlenave church of the Taxiarch preserves wall-paintings of the late 14th c. W of the cemetery is the ruined church of Aghios Elias or Aghia Sophia, possibly barrel-vaulted and single-nave. Half an hour E of the village are the remains of a settlement and the small, barrel-vaulted church of Saint Andrew with wall-paintings of the late 14th c. The barrel-vaulted, single-nave church of Saint Catherine, with remnants of wall-paintings, is located at the Krani site.

318. Paradeisi.

The barrel-vaulted, single-nave church of Panagitsa is located at the Maniou site, between the villages of Pharaklo and Paradeisi. A short distance to the E is the barrel-vaulted, single-nave church of Saint Constantine, renovated in 1920, preserving wall-paintings from circa 1400.

319. Lachi.

The barrel-vaulted church of *Aghios Vavylas* includes wall-paintings from the mid-14th c.

320. Aghios Nikolaos Voion.

At the Vromontas site are ruins of an Early Christian basilica half sunk in the sea. The renovated, barrel-vaulted church of Aghios Georgios Karzileris is possibly Byzantine.



321. Velanidia, Aghios Panteleimon, mural painting (Βελανίδια, Άγιος Παντελεήμων, τοιχογραφία)



321. Velanidia, Metamorphosis (Βελανίδια, Μεταμόρφωση)



322. Cape Maleas, Saint George (Ακρωτήριο Μαλέας, Άγιος Γεώργιος)

321. Velanidia.

The barrel-vaulted churches of Aghios Panteleimon, Aghios Myron and Aghios Theodoros, around Velanidia village, contain wall-paintings of the late 13th c. The barrel-vaulted church of Saint John Chrysostom with its later transverse narthex in the S, preserves wall-paintings of the 14th c. Traces of wall-paintings of the same era survive in the distyle cross-in-square church of Metamorphosis.

322. Cape Maleas.

On the steep promontory, three and a half hours from Aghios Nikolaos village stands the aisleless, domed church of Saint George with remarkable decoration from the first half of the 15th c. The naiskos is attached at the NE corner of an earlier and larger, but ruined, barrel-vaulted, single-nave church. An aisleless Byzantine church, also ruined, survives E of Saint George's. There is also an aisleless cave church, where – according to tradition – Hosios Thomas of Maleas led a hermetic life. The small church of Aghia Irene was built on an earlier church in the 19th c.

323. Cythera.

The island of Cythera still keeps its Byzantine history alive through the numerous churches and fortresses located at Chora – Kapsali and Mylopotamos, and the castle city of Palaiochora that was deserted after Hayreddin Barbarossa's raid in the First Venetian-Turkish war in 1537. Cythera, a natural



323. Cythera, Palaiochora (Κύθηρα, Παλαιόχωρα)

extension of Mani, initially had close political relations with the despot of Sparta (local governor: Georgios Pachys, 12th c.) and later with Monemvasia (local governor: Nikolaos Eudaimonogiannis, 13th c.), It followed the same path as these areas concerning ecclesiastical art, which was opulent in the 13th c.; this era was crucial for the island's historical fate as after 1204 it was passed to the Venetian Venier family by the Crusaders. After a short interruption of Venetian rule, when the Byzantines prevailed (liberated by Monemyasian Paylos Notaras with two comrades, 1275-1302), Cythera was returned to the Veniers, from whom it was eventually taken in 1363, and was then ruled by the Most Serene Republic of Venice until 1797, interrupted by brief Turkish occupation in 1715-18. At this period, especially in the 14th and 15th c., ecclesiastical architecture and painting displayed an artistic tendency towards Cretan art. Concerning ecclesiastical diocese, Cythera - as part of Eastern Illirycum - was in the jurisdiction of the Pope of Rome until the 8th c., when it came under the Ecumenical Patriarchate of Constantinople. There is information indicating the existence of the episcopal see of Cythera from the 12th c. (Bishop Theoktistos: †1110; Bishop Neilos: 1122), which was transferred in 1301 from the bishopric of Corinth to the bishopric of Monemvasia via a chrysobull of Andronicus II Palaeologus.

Early Christian settlements have been detected at Palaikastro-Kastri (12) and an installation at Aghios Georgios in Vouno (10), and perhaps in Potamos (3). During Arab raids the island was deserted. Subsequent sources attest that when it was reinhabited from the 10th c. onwards, the new inhabitants settled at Kolokythia near Aghia Pelagia, at Mitata and at Pota-



323. Cythera, Aghios Demetrios at Pourkos, wall painting (Κύθηρα, Άγιος Δημήτριος στο Πούρκο, τοιχογραφία)



323. Cythera, Saint George and Panagia at Vouno (Κύθηρα, Άγιος Γεώργιος και Παναγία στο Βουνό)



323. Cythera, Aghios Andreas at Perlegianika, wall painting (Κύθηρα, Άγιος Ανδρέας στα Περλεγγιάνικα, τοιχογραφία)



323. Cythera, Aghios Nikon at Zaglanikianika, wall painting (Κύθηρα, Άγιος Νίκων στα Ζαγλανικιάνικα)

mos. Today, the best-preserved fortified Byzantine city is Palaiochora (2) – perhaps the fortress of Aghios Demetrios, which was probably established by the Eudaimonogiannis family in the 13th c. The two remaining fortresses survive in quite good condition. The one at Chora is the earliest, outside of which is the Mesa Vourgo settlement (18). It is very likely that it was set on an earlier Byzantine fortress, while its current form dates from Venetian rule (1503), similarly to that at Mylopotamos (13). The other, which bears the Venetian emblem, the Lion of Saint Mark, at its entrance developed significantly after the destruction of Palaiochora.

There are 53 Byzantine churches, 37 of which feature wall-paintings. Their architectural types are simple, without initial

planning but mostly with particularly harmonious results. Usually, they are barrel-vaulted, single-nave churches, in many cases twin churches, and there is one quadruple. They are often double-apsed. A special type of church prevails on Cythera and has been named after it: the barrel-vaulted, single-nave church of Cytherean type, with high, shallow squinches at the corners. Four cross-in-square churches of transitional type also survive. Characteristic of all 37 churches are the successive layers of wall-paintings and the isolated scenes (68 wall-painting phases in total). From the first Byzantine years the apse survives of the originally three-aisled church of Aghios Panteleimon at Palaiopolis (11), near the sea (7th c.). The mosaic floor (6th c.) of Saint John's at Potamos (1) is still ex-



323. Cythera, Saint Nicholas at Molingates, wall painting (Κύθηρα, Άγιος Νικόλαος στους Μολιγκάτες, τοιχογραφία)

323. Cythera, Aghios Georgios at Lourandianika, wall painting (Κύθηρα, Άγιος Γεώργιος στα Λουραντιάνικα, τοιχογραφία)

323. Cythera, Aghios Andreas at Livadi, wall painting (Κύθηρα, Άγιος Ανδρέας στο Λιβάδι,

τοιχογραφία)

tant, along with the mosaic (7th c.) of Saint George at Vouno (10). The initially aisleless, domed church of Saint Andrew at Livadi (16), with a first wall-painting layer dating from the 10th-11th c., was converted into a cross-in-square church of transitional type (first half of 13th c.) and ornamented with an opulent iconographic programme applied by different artists. A series of churches from the second half of the 13th c. contain wall-paintings that can be grouped according to their specific style characteristics. The only dated (1275) wall-painting decoration survives in Saint George's at Krotiria near Ntourianika (6), with which is associated the first layer in Saint Andrew's at Perlengianika (7), and more. The complex of four churches of Aghios Demetrios at Pourko (17), in which the second wall-painting layer is the work of the painter Demetrios, archdeacon of Monemvasia (late 13th c.) is distinctive. Wall-paintings associated with this are found in the cross-insquare church of Saint Peter at Araioi Mylopotamou (14), in the aisleless, domed church of Aghios Nikon at Zaglanikianika (4) and in parts of the twin barrel-vaulted, single-nave church of Aghios Vlasios at Frilingianika (9). The wall-paintings in the barrel-vaulted, single-nave church of Saint John at Potamos (with a mosaic of the 6th c.) (1) and the associated wallpaintings in the barrel-vaulted, single-nave churches of Aghia Kyriake at Sanidia Potamou (1), Aghios Polycarpos at Foinikies (5), Aghioi Anargyroi and Aghios Vlasios at Frilingianika (9) and the aisleless, domed church of Aghios Demetrios at Kampianika (15) possibly date from the thirty-year period of Byzantine domination. The painter Theodoros is the dedicator of wall-paintings in the cave of Aghia Sophia Mylopotamou (13); to him are attributed frescoes in Saint Peter's at Araioi (14), in Aghios Demetrios at Kampianika (15), with portraval of dedicators, and in Aghios Vlasios at Frilingianika (9).

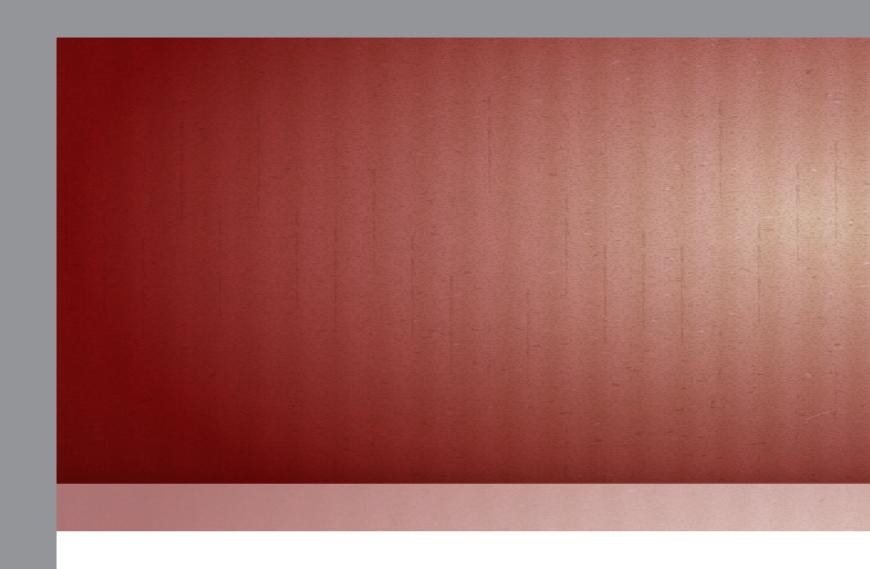
In the 14th and 15th c. the activity of the inhabitants is detectable at castle cities in general. New churches were built and decorated at Mesa Vourgo (18), the settlement organised outside the fortress of Chora: the barrel-vaulted, single-nave churches of Saint John Chrysostom and Philip (14th-15th c.), Aghios Demeterios (circa 1400), Saint George of Kaloutzis (15th c.) and Aghia Triada (first half of 15th c.). At Mylopotamos fortress (13), the new churches were the Soter (15th c.) and Saint John Prodromos (1518). Particularly remarkable are the wall-paintings of Archangel Michael (circa 1400), as well as of Saint Anthony (15th c.) at Palaiochora (2), where there also survives the third cross-in-square church, Aghia Varvara, without wall-paintings. The fourth cross-in-square church is dedicated to the local saint Theodoros of Cythera (8), and is located at the site where he died in 922, according to the account of his life.

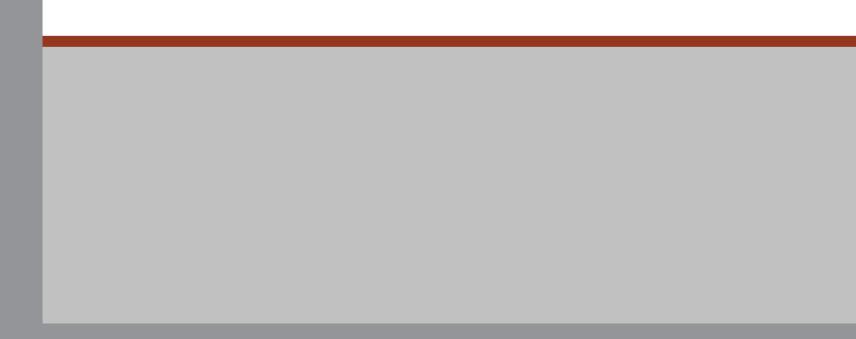


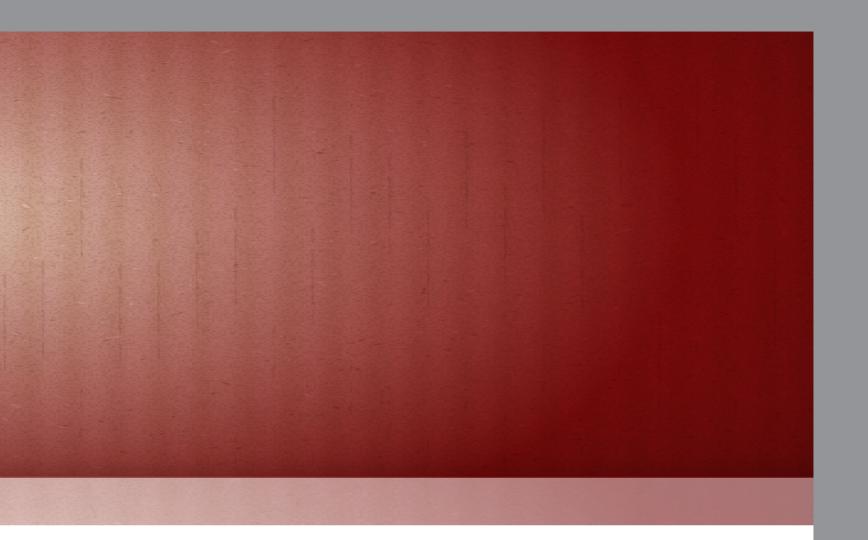
323. Cythera, Saint Peter at Araioi Mylopotamou (Κύθηρα, Άγιος Πέτρος στους Αραίους Μυλοποτάμου, τοιχογραφία)



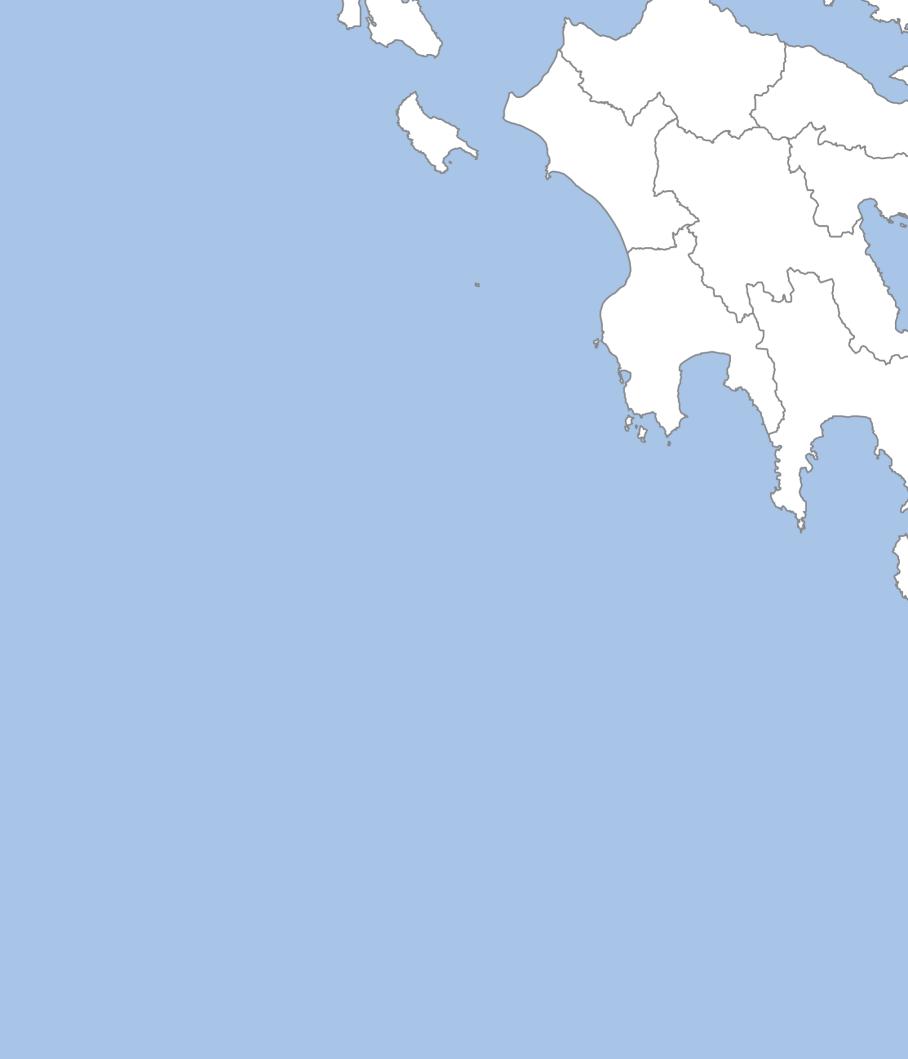
323. Cythera, Palaiochora, Aghia Varvara (Κύθηρα, Παλαιοχώρα, Αγία Βαρβάρα)







CRETE





324. Kavousi.

At a deserted location close to the ancient city of Phalasarna stands the twin-naved church of Aghioi Ioannis Xenos and Eustathios, adjacent to a cave. According to sources, this was the hermitage where Hosios Ioannis Xenos was active in his last years circa mid-11th c. A few fragmentary depictions of his life survive. Full-body, frontal representations of Hosios Ioannis Xenos, Saint Nicholas and Saint John Prodromos date from the late 13th c, while scenes of Ioannis Xenos teaching and healing someone possessed date from the mid-14th c.

325. Kasteli.

Kisamos, at the far end of the Gulf of Kisamos, was a significant city in antiquity, originally the seaport of Polyrrhenia, reaching its peak during Roman rule. In the Early Christian period it was the see of Kisamos, which was transferred inland to Episkopi in the Mid-Byzantine years. Excavations have brought to light architectural remains and two public edifices with mosaic floors of the 6th c. (today in the Chania Byzantine and Post-Byzantine Collection), a large Christian cemetery, and Jewish funerary stelae. The city declined after Arab rule, regaining its significance in the first years of Venetian government, when it was declared the seat of the Castellany of Kisamos. A fortified settlement was built in the 13th c.

326. Zachariana.

In the centre of Zachariana lies the unique church of the Koimesis of the Theotokos, similar to the Early Christian, centrally planned church of Archangel Michael at Episkopi Kisamou. The very large dome is surrounded by a sort of ambulatory. The few discernible wall-paintings on the dome drum can be dated to the second half of the 13th c.

327. Lousakies.

The transitional cross-in-square funerary church of Aghios Polycarpos, built on the site of an earlier church whose wall remains have been incorporated, is today degraded. It possibly dates from the mid-10th or 11th c.

328. Polyrrhenia.

Polyrrhenia was an important city in ancient times, reaching its apogee under the Romans. The large, Mid-Byzantine fortress crowning the city had visual control of the Gulf of Kisamos, which was of strategic significance. The fortified wall and the citadel to the S, which partly incorporate the ancient wall of Polyrrhenia, were probably constructed after Arab rule in order to protect the population of Kisamos.

329. Drapanias.

At the site of the ancient city of Methymna is the barrel-vaulted, single-nave church of Saint George, built on the ruins of a Roman bath house with a large part of its masonry incorporated in the church. Wall-paintings of the first half of the 15th c. have been discovered. Of particular iconographical interest is the scene of the Holy Trinity on the eastern wall fanade with three youthful figures and Saint Pachomius with the Angel bearing the monastic schema in the place of the Annunciation.

330. Nopigia.

Outside Nopigia is the transitional, domed, cross-in-square church of Aghios Panteleimon, dating from the 10th-11th c.

331. Ravdoucha.

N of Ravdoucha is the decorated, barrel-vaulted, single-nave church of Aghia Marina, incorporated into a small rock shelter from which the gushing stream was utilised as holy water. The N fanade of the church is built in pseudo-cloisonni masonry. The wall-paintings date from the late 13th c. and are attributed to artist Theodoros Daniel Veneris. To the E survives the single-nave church of Aghios Photios, including remnants of wall-paintings with Late Gothic features of the 14th-15th c.

332. Rodopou.

Built at the start of the Spatha promontory, close to the road to ancient Diktynaio, Rodopou seems to have been prosperous since Early Venetian times. Small churches converted into monasteries in the 15th and 16th c. were established at isolated locations in the inaccessible inland territory. The repeatedly reconstructed catholicon of Saint George's monastery, near Menies, was originally built in the mid-14th c.; the representation of a prelate dates from the same period. High-quality work by a folk artist decorates the eastern section of the aisleless catholicon of the Saint Paul monastery (late 14th c.) in a cove at Cape Spatha. In the W extension of the church are wall-paintings of the mid-15th c. In a cistern in the small church of Saint John at Gkionas (16th c.) have been found vessels and coins of the 12th c.

333. Monastery of Gonia.

The monastery of Gonia, N of Kolympari, was built in the first half of the 17th c., when it was transferred from a neighbouring elevation. From the original monastery survives a barrel-vaulted, single-nave catholicon. The E of the structure was built and decorated with wall-paintings in the mid-14th c, while the W section was frescoed in the second half of the 13th c. In the following century one more aisle was added to the S.

334. Spilia.

SW of Spilia is the barrel-vaulted, single-nave church of Panagia with wall-paintings of the second half of the 14th c.

335. Vasilopoulo.

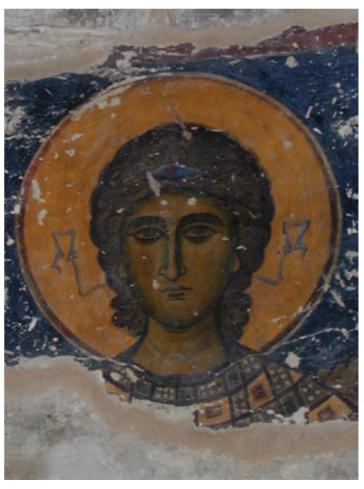
Outside Vasilopoulo lies the restored church of the Soter. Fragments of wall-painting decoration from the first half of the 15th c. survive in situ (other, removed fragments are exhibited today at the Byzantine and Christian Museum of Athens and at the Chania Byzantine and Post-Byzantine Collection).

336. Vouvas.

In the centre of Vouvas stands the twin-naved church of the Soter. The earliest E section of the N aisle retains wall-paintings of the mid-14th c. At the settlement of Vraskas is the decorated church of Aghia Paraskevi.

337. Episkopi Kisamou.

On sloping ground outside the village of Kato Episkopi Kisamou is the unusual Early Christian church of Archangel Michael. It is a centrally planned, rectangular structure arranged around a large dome with stepped exterior and breast-shaped interior. W of the church is a vaulted narthex and atrium, while on a higher level the complex closes with a series of rectangular spaces. In the N pastophory is the built table of the prothesis in front of the conch on the E wall. A cruciform baptismal font is incorporated in the mosaic floor of the S pastophory. An even larger cruciform baptismal font, today located in the narthex, seems to have been in the circular space of the church originally. The church features mosaic floors that can be dated to the second half of the 6th c. In the second Byzantine period in Crete the church served as the cathedral of Episkopi Kisamou; this function was later transferred inland. Fragments of wallpaintings survive in four or five layers, of which the originals of



337. Episkopi Kisamou, Archangel Michael, wall painting of the third layer (Επισκοπή Κισάμου, Μιχαήλ Αρχάγγελος, τοιχογραφία γ΄ στρώματος)

the Ascension scene and medallions in the dome, of the Evangelist Matthew in the narthex, of Saint George with a dedicator in the S pastophory, and of an archangel in the conch of the bema, dated to the 7th c. The second aniconic layer occupying the N pastophory and the adjoining portico dates from the Iconoclasm period. The wall-painting layer that followed is associated with the conversion of the church into a cathedral and is an exquisite set of Comnenian art from the late 12th c. The subsequent two layers from the late 13th and early 14th c. were an attempt to replace the monumental representations of the 12th c. that had been destroyed. The representations of the 14th c. are attributed to the renowned artist Michael Veneris. On the elevation W of the church lies the barrel-vaulted, single-nave church of Saint George with folk-like decoration of the mid-15th c. At Kato Episkopi is the wall-painted single-nave church of Prophet Elias, whose decoration can be attributed to loannis Pagomenos (first half of 14th c.).



337. Episkopi Kisamou, Archangel Michael (Επισκοπή Κισάμου, Μιχαήλ Αρχάγγελος)

338. Voukolies.

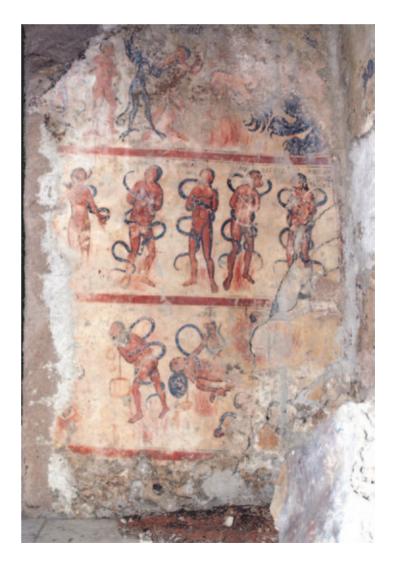
At Bairaktariana is the church of Aghios Athanasios with two layers of wall-paintings from the 14th and 15th c. At Nempros stands the church of Saint Constantine with wall-paintings dating from 1452-62. At Palia Roumata are found the churches of Panagia, decorated 1359-60, of the Soter with ornamentation from 1461 and of Aghioi Spyridon and loannis (14th c.).

339. Astrikas.

On the fringes of Astrikas is the barrel-vaulted, single-nave church of Zoodochos Pege with painted decoration (first half of 15th c.).

340. Roka.

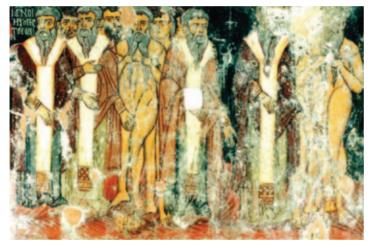
On the steep hill above Roka is a Byzantine fortress that is part of the Gulf of Kisamos control system and has visual contact with the fortresses of Malathyros and Polyrrhenia. The barrel-vaulted, single-nave funerary church of Aghioi Apostoloi in the village features wall-paintings of the 14th c.



338. Voukolies, Aghios Athanasios (Βουκολιές, Άγιος Αθανάσιος)

341. Deliana.

In the Prodromos district there survives the barrel-vaulted, single-nave church of Saint John Prodromos, an elongated structure built on an older church of the same dimensions, originally divided by a wall in the nave and narthex. In its interior, one of the blind arcades on the N wall was converted in the 15th c. into an elaborate tomb for the nobleman Domenico Venerio. In 1892 the opulent Late Gothic sculpted decoration was transferred and skilfully used for the reconstruction of the church's N door. The wall-paintings of the main church date from the second half of the 13th c. and those of the narthex can be attributed to the early 14th c. painter Michael Veneris.



341. Deliana, Saint John Prodromos (Δελιανά, Άγιος Ιωάννης Πρόδρομος)



343. Malathyros, fortress (Μαλάθυρος, φρούριο)

342. Zymvragou.

In rural Zymvragou is found the barrel-vaulted, single-nave church of Aghios Panteleimon (second half of the 14th c.), completely covered in wall-paintings. In a deserted corner of the village stands the church of the Soter (known as Aghia Kyriake), decorated with wall-paintings dating to 1382. At Psiliana is the Evangelismos church with two 15th c. images.

343. Malathyros.

On an elevation near Malathyros survives a large Mid-Byzantine fortress that, by visually controlling a wide stretch of the Gulf of Kisamos, played a key role in the fortification system of Crete. It is of ellipsoidal shape and features the ruins of 12 semicircular towers, extensive sections of curtain wall, bulwark, cisterns and various other structures. Within the village is the frescoed, single-nave church of Aghia Irene (15th c.). Of higher quality is the decoration in the single-nave church of Archangel Michael.

344. Mouri.

Outside Mouri stands the cross-vaulted church of Saint Nicholas with wall-paintings of the late 13th c. featuring Western influences.

345. Ai kyr-Yiannis.

In Ai kyr-Yiannis is a twin-naved church, earlier than the church of Aghioi Ioannis Xenos and Eustathios, at the site of a large Byzantine church. At a short distance stands the church of Saint George, with high-quality decoration dating from the 14th c. In the nearby village of Kato Ai kyr-Yiannis is found a church with wall-paintings attributable to the painter of the first decades of the 14th c., Ioannis Pagomenos.

346. Latziana.

In the village of Voulgaro survives the ruined monastery catholicon of Aghia Varvara, a cross-in-square church with dome and subsequent narthex. The surfaces are shaped into blind arcades. The Late Gothic doorframe on the SW arcade of the church is a result of Venetian intervention. The wall-painting decoration, preserved in fragments in situ or extracted, dates from the second half of the 11th c.

347. Vathi.

Within Vathi (formerly known as Kouneni) is the barrel-vaulted, single-nave church of Saint George with paintings of 1284, examples of folk art with references to the tradition of the 12th c. In the same village there is also the barrel-vaulted, single-nave church of Archangel Michael with decoration dated to the first decades of the 14th c., attributable to loannis Pagomenos and his associates.



346. Latziana, Aghia Varvara (Λατζιανά, Αγία Βαρβάρα)

348. Elos.

In the centre of the village stands the barrel-vaulted, single-nave church of Saint John Theologos. Its wall-paintings can be attributed to loannis Pagomenos, the early 14th c., and his colleagues. At the Kefali settlement is the church of Aghios Athanasios, featuring high-quality decoration of 1393, while that in the church of the Soter (1320) displays elements of folk art.

349. Sklavopoula.

The decoration of the barrel-vaulted, single-nave church of Saint George dates to 1290-1 and is the work of two artists. The one who painted the E side expressed a conservative style, while the other followed the latest developments. The church of Panagia was painted in the first half of the 14th c. by an art-

ist who had consolidated the new trends of Palaeologan art. The wall-paintings in the barrel-vaulted, single-nave church of the Soter (second half of the 14th c.) are also of good quality. In the isolated village of Zouses is found the ruined church of Aghia Irene with wall-paintings similar to those in the Panagia church.

350. Voutas.

In the centre of Voutas village is the barrel-vaulted, single-nave church of Saint Constantine, which was built and decorated in the first decades of the 14th c. by painter loannis Pagomenos and his co-workers. The church of the Soter features high-quality decoration of the second half of the 14th c. The single-nave church of Aghia Paraskevi at Kityros of "Tourma Kityrou" contains wall-paintings executed in 1372-3. At the Chasi settlement the folk decoration of the church of Saint John dates from the first half of the 14th c.



350. Voutas, Aghia Paraskevi at Kityros, wall painting (Βουτάς, Αγία Παρασκευή στον Κίτυρο, τοιχογραφία)

351. Sarakina.

In Sarakina village stands the church of Saint John Chrysostom with wall-paintings of 1341-9, possibly the work of the painter who created the second layer of paintings in the church of Ai kyr-Yiannis at Alikianos. Outside the village is the church of Archangel Michael, built on the nave of a larger, three-aisled, timber-roofed Byzantine basilica, of which the apse of the bema is preserved at a sufficient height. The church features a built altar screen and wall-paintings of the early 14th c. that can be attributed to loannis Pagomenos et al. The folk decoration of the church of Aghia Paraskevi at Chondros dates from the first half of the 15th c.

352. Kakodiki.

Near Kadros survive the ruins of an ancient city that continued to flourish in the Early Christian period, as indicated by the scattered sculptures found in various churches. The church of Archangel Michael is barrel-vaulted and single-nave with a characteristic Late Gothic doorframe; its decoration can be attributed to an artist of the mid-15th c. The church of the Soter was frescoed in the late 14th c. and the church of Saint John Chrysostom at Kadros in the mid-15th c. The decoration of Panagia is the work of Ioannis Pagomenos and his associates. The church of Aghios Isidoros at Tzeneliana dates from 1420-1. The ruined church of Panagia at Beilitika, whose upper sections have been reconstructed, was decorated in 1331-2 by Ioannis Pagomenos.

353. Plemeniana.

The funerary church of the Soter is built at the site of an Early Christian basilica, as indicated by the sculptures that are incorporated in the walls or are displayed in the church. The building was extended W in the 19th c. and the wall-paintings, the work of three artists, date from the late 13th c. The barrel-vaulted, single-nave church of Saint George was painted in 1458. The church of Panagia at Tzevremiana features sculpted elements incorporated from an Early Christian church. Its decoration dates from the mid-15th c. In Kopetoi district the ruined church of Aghioi Apostoloi, which has recently been restored, was decorated by painter loannis Pagomenos in the first decades of the 14th c, as well as the church of Saint John Theologos. The church of Aghioi Apostoloi at Drys, among images from the second half of the 15th c., features the scene of Saint Bartholomew with his own flayed skin on his shoulders.

354. Kantanos (Kantania).

This Early Christian see of Kantanos or Kantania has a plethora of spolia from the period surviving in local churches. Remains of basilicas are preserved beneath the churches of Saint George at Benoudiana and of Saint Catherine in the centre of Kantanos. In the town and the surrounding settlements are approximately forty small, barrel-vaulted, single-nave churches with wall-paintings dating from between the second half of the 13th c. and the mid-15th c., usually comprising votive offerings, as indicated by inscriptions. In central Kantanos, at the church of Saint Nicholas (also known as the "mosque") wallpaintings of the early 14th c. created by loannis Pagomenos have been uncovered. At a short distance are the decorated single-nave churches of Saint Catherine, Aghia Paraskevi, Saint Anthony, and Aghioi Apostoloi (14th c.). The ruined church of Saint George at Benoudiana was built in the place of two earlier ones, whose apses can be distinguished below the latest apse. The wall-paintings were created by Theodoros Daniel Veneris circa the late 13th c. At Anisaraki are the singlenave churches of Aghia Paraskevi with frescoes by Ioannis



354. Kantanos, Treis Ekklesies, Saint George, wall painting (painter Ioannis Pagomenos) (Κάντανος, Τρεις Εκκλησιές, Άγιος Γεώργιος, τοιχψογραφία (ζωγράφος Ιωάννης Παγωμένος))

Pagomenos, of Saint George (14th c.), and of Saint Anne with built altar screen and wall-paintings of two periods. The E section was decorated by a folk artist in the first half of the 14th c. and the W in 1457. The church of Panagia (15th c.) features prestigious decoration. In the village of Trachiniako, seat of the Byzantine Trachinoi family, are the churches of Saint John Theologos (1328-9) and of Prophet Elias with wall-paintings by Ioannis Pagomenos, and the church of Aghia Paraskevi frescoed by Ioannis Pagomenos and co-workers. At Lampiriana is the single-nave church of Aghia Kyriake, with 15th c. wall-paintings. At the secluded location Treis Ekklesies the barrel-vaulted, single-nave church of Saint George was originally smaller and later expanded. Its masonry features Early Christian spolia. The wall-paintings in its initial section are attributed to Ioannis Pagomenos et al., while the W was painted in the 15th c. The church of Archangel Michael at Kavalariana was frescoed in 1327-8, also by Ioannis Pagomenos and his team. Its opulent decoration includes portrayals of members of the Melissourgoi and Kotzis families. At Kato Floria the church of Saint George has wall-paintings of 1497 by painter Georgios Provatopoulos, and at Apano Floria the Church of the Holy Fathers displays decoration dating from 1462, the work of Xenos Digenes from Mouchli.

355. Paliochora.

Paliochora is a small coastal town stretching around Fortezza hill, near the natural harbour of Tigani. The rectangular fortress Castel Selino, built on the fortified hill in the 14th c., was the seat of the Castellany of Selino and underwent many reconstructions by the late 19th c. Its role was to control both rebellious locals and the seaways to Africa. At Kountoura is the decorated church of Aghioi Theodoroi (14th c.), the ruined mid-14th c. church of Aghios Mamas, and at the Trochalou site the church of Saint George with wall-paintings of the early 14th c. attributed to Ioannis Pagomenos. In the wider area of the Pelekanos municipality are the church of Saint John at Asfentiles with an interesting scene of the Second Coming by Ioannis Pagomenos, the church of Aghios Zosimas at Achladiakes with mid-14th c. decoration, the cross-vaulted, twinnaved church of Saints George and Nicholas, with scenes from the life of Saint Nicholas and of the Second Coming in the nave of Saint Nicholas, the work of Ioannis Pagomenos (1323) and of an unnamed painter of the late 14th c. At Prodromi are found the barrel-vaulted, single-nave churches of Aghios Panteleimon (mid-14th c.), Saint George (second half of the 14th c.), and Saints Peter and Paul (mid-14th c.), while at the Skafidia site the church of Panagia, frescoed by the painter loakeim in 1347, is closely associated with loannis Pagomenos' tradition. At Spaniako, the cross-vaulted church of Saint George features decoration by loannis Pagomenos (early 14th c.). There are also the painted churches of Panagia and of Aghia Marina.

356. Temenia.

In the settlement of Lazopouliana at Temenia is the barrel-vaulted, single-nave church of the Soter and additional domed cross-in-square narthex of the contracted type. The original church features decoration of the second half of the 13th c. with strong Western influences.

357. Rodovani.

Rodovani village is near the ruins of the important ancient city of Elyrus. Beneath the later church of Panagia, E of the village, are the remnants of a three-aisled, timber-roofed basilica with mosaic floors. In a secluded location is found the ruined and reconstructed church of Panagia Kalomoiriani with decoration of the late 13th c., an offering by Georgios Kantanoleos and his wife Moscha. At Agriles stands the church of Saint Anne with wall-paintings by Theodoros Daniel Veneris dating from the late 13th c. At Tsiskiana is the church of Aghios Eutychios with decoration of the mid-14th c.

358. Souvia (Svia).

The village is on the site of the ancient city of Syia, which flourished mainly in the Late Roman period. Beneath the contemporary church of Aghios Panteleimon a three-aisled basilica with mosaic floors has been excavated. To its W the ruins of three more basilicas have been detected. N of Souyia is the domed, single-nave church of Aghia Irene, whose decoration was executed in the second half of the 13th c. At Charei, E of Souyia, the twin-naved church of Saint Anthony is located, with wall-paintings dating from 1382-3 and the first half of the 15th c. At the site of the ancient city of Lissos, W of Souyia, survive the ruins of two three-aisled basilicas with transept. The bema of the first has been taken over by the barrel-vaulted, single-nave church of Panagia (14th c.) with embedded marble architectural elements from the basilica, while the bema of

the second is occupied by the single-nave church of Aghioi Kerykos and Julitta, featuring decoration of the 14th c. Outside the Moni settlement is the church of Saint Nicholas: the E is barrel-vaulted and single-nave, while the W is cross-vaulted. The E section was painted by Theodoros Daniel Veneris in the late 13th c. and the W by Ioannis Pagomenos in 1315. At Koustogerako is the barrel-vaulted, single-nave church of Saint George decorated in 1488 by the painter Georgios Provatopoulos. At Livadas, the church of Aghios Demetrios preserves wall-paintings of 1311-2 by the artist responsible for the wall-paintings in the church of the Soter Temenion. At Aghia Irene is found a church dedicated to her with wall-paintings of 1368, the church of the Soter decorated in 1357-8 and the ruined church of Saint George with wall-paintings dating from 1460-1. At Prines are the churches of Saint George with decoration dating from 1367, Panagia, Aghioi Apostoloi (14th c.) and Archangel Michael, work of the painter Nikolaos Mastrachas (1410).

359. Aghia Roumeli.

At the exit from the Samaria Gorge, Aghia Roumeli occupies the site of the ancient city of Tarra. On the crepis of the ancient temple (possibly of Apollo Tarraios) has been built a three-aisled, Early Christian basilica with mosaic floors. In the 15th c., on the site of the bema, a small, barrel-vaulted church was constructed and frescoed. In the Samaria settlement, within the Samaria Gorge, is the barrel-vaulted, single-nave church of Saint Mary of Egypt with wall-paintings of the 14th c. E of Aghia Roumeli stands the Mid-Byzantine church of Saint Paul, a free cross plan church with a dome. It was the catholicon of a small monastery and was built in the third decade of the 11th c. by Hosios Ioannis Xenos. The church contains two layers of wall-paintings, the first dating from the 11th c. and the second from the mid-13th c.

360. Aghios Ioannis.

W of Aradena, outside the village, is today's twin-naved church of Saint John Theologos. The original barrel-vaulted N nave features wall-paintings of the early 14th c., possibly by loannis Pagomenos and his fellow-artists. At a short distance stands the single-nave church of Panagia with decoration from the second half of the 15th c.

361. Aradena.

Aradena is a village on Lefka Ori (White Mountains) located at the site of the ancient city of Aradenos. In the Early Christian period it was the see of "Phoenix, that is Aradena"; it was a double episcopal seat as its inhabitants moved to the coastal settlement of Phoenix (present-day Loutro) in winter. Beneath the domed cross-in-square church of Archangel Michael "Astratigos" – built in the first half of the 14th c. with contemporary wall-paintings – remnants of an Early Christian three-aisled basilica with mosaic floor can be distinguished. An additional three-aisled basilica has been detected beneath the single-nave church of Saint Nicholas.



361. Aradena, Archangel Michael (Astrategos) (Αράδενα, Μιχαήλ Αρχάγγελος (Αστράτηγος))



361. Aradena, Archangel Michael (Astrategos) wall painting (Αράδενα, Μιχαήλ Αρχάγγελος (Αστράτηγος) τοιχογραφία)

362. Loutro.

W of Loutro survive remnants of the ancient city of Phoenix, the winter seat of the see of Aradena. Among the ruins a large, three-aisled Early Christian basilica can be detected. At the Phoenix site is the single-nave church of the Soter with wall-paintings of the 14th c.

363. Anopolis.

In a mountainous location lie the ruins of the ancient settlement of Anopolis, where remnants of a three-aisled basilica can be distinguished at the Aghia Aikaterine site. In the church of Saint George at present-day Anopolis fragments of wall-paintings date from the mid-14th c. Three more churches, to-day in poor repair, possibly belong to the same period.

364. Chora Sfakion.

Numerous churches in Chora Sfakion display marble spolia from Early Christian churches, of which none, however, have been found. At the entrance to the village are the ruins of the Castel Sfakia fortress, the seat of the Castellany of Sfakia. It was built in the 13th c. in order to control rebellious Sfakians and was repeatedly reconstructed. N of the fortress stands the barrel-vaulted, single-nave church of Aghioi Pantes (14th c.) with wall-paintings of Early Venetian rule period.

365. Komitades.

S of Komitades is the barrel-vaulted, single-nave church of Saint George with wall-paintings (1313-4) by Ioannis Pagomenos.



365. Komitades, Saint George, wall painting (painter Ioannis Pagomenos) (Κομητάδες, Άγιος Γεώργιος, τοιχογραφία (ζωγράφος Ιωάννης Παγωμένος))

366. Frangokastello.

E of the Frangokastello fortress are found the ruins of a three-aisled, timber-roofed basilica with pastophories and mosaic floors from the second half of the 6th c. The bema is occupied by the barrel-vaulted, single-nave church of Aghios Niketas with wall-paintings of the 13th c. W of Frangokastello survive at a good height the ruins of one more three-aisled, timber-roofed basilica, the bema of which was taken over by the ruined, painted church of Archangel Michael (also called Aghios Astratigos). The church of Saint John Theologos (13th c.)

and the twin-naved catholicon of Aghios Charalambos monastery, W of Frangokastello, feature marble spolia from the basilicas embedded in the walls. The quadrilateral fortress Frangokastello, with four towers at its corners, was built in the second half of the 14th c. (and extensively repaired), in order to control the insubordinate inhabitants of the area. At the nearby settlements of Patsianos and Kapsodasos are the churches of Saint John and Aghios Athanasios, decorated in the 14th c. Near Skaloti stands the barrel-vaulted, single-nave church of Prophet Elias with wall-paintings dating from the first half of the 14th c.



366. Frangokastello, fortress (Φραγκοκάστελλο, φρούριο)



367. Alikianos, Zoodochos Pege (Αλικιανός, Ζωοδόχος Πηγή)



367. Alikianos, Zoodochos Pege, wall painting of the second layer (Αλικιανός, Ζωοδόχος Πηγή, τοιχογραφία β' στρώματος)



368. Episkopi Aghias, Koimisis of the Theotokos (Επισκοπή Αγιάς, Κοίμηση της Θεοτόκου)

367. Alikianos.

Between the villages Alikianos and Koufos is the church of Zoodochos Pege, also called Ai kyr-Yiannis, in dedication to the founder loannis Xenos (also known as Eremites - Hermit). Built circa 1030, when loannis Xenos was active in W Crete, it is a domed, cross-in-square church with strongly projecting horizontal crossarms. The surfaces feature double blind arcades. A tripartite narthex decorated with two layers of wall-paintings has been added in the W section of the church. The second layer is the work of an academic painter of the first half of the 14th c. The church was restored circa 1950. Within the village survives the cross-vaulted church of Saint George with wall-paintings of the mid-14th c. It was destroyed by bombing and then restored.

368. Episkopi Agias.

At a short distance SW of Chania is the ruined church of the Koimesis of the Theotokos, a three-aisled, originally timber-roofed, basilica with projecting transept (5th c.). After the liberation of Crete from the Arabs, the basilica was converted into a simple, three-aisled church with no transept, while semicircular apses were added to the side aisles. It was frescoed and the aisles roofed with groin vaults. The reconstructed church served as the cathedral of the bishopric of Cydonia, which was transferred inland and renamed Agia. During Early Venetian rule (13th c.), while the church was the seat of the bishop of Agia (who later returned to Chania), it was subject to a timber-roofed reconstruction.

369. Varypetros.

The Kastelos fortress lies S of Varypetros. Its enclosure occupies, roughly, two successive peaks across an area of 40 ha and consists of a robust bulwark, alternating semicircular or rectangular towers, and curtain walls. Part of the hill remains unfortified due to the steep ground. Within the enclosure are structural remains, especially cisterns. The fortress visually controls the Gulf of Chania and was constructed after the liberation of Crete from the Arabs, possibly so that coastal Cydonia could be transferred inland, under Byzantium's policy framework for the island's defensive reorganisation.

370. Chania.

Chania has been continuously inhabited since Neolithic times. It was the most significant town of W Crete in the Minoan period and named Ku-do-ni-ja in Mycenaean Greek script Linear B. It is identified with the major centre Cydonia in historic times. During Roman rule Chania prospered again. In the Early Christian era it was the seat of the see of Cydonia and its bishops participated in the Synods of Sardica and Chalcedon. According to the Life of Hosios Nikolaos Homologetes (also called Stouditis) from Cydonia, Chania was occupied by the Saracens in the early 9th c. After the liberation of Crete by Nikephoros Phokas (961), Chania went into decline and is mentioned again, with the new name Canea, as a Venetian colony in a document of 1252 which ordered its reconstruction. The town was originally restricted to the fortified hill of Kasteli and gradually expanded until the 16th c., when it was walled once again.

The defensive walls around Kasteli hill, founded on the extensive ruins of Hellenistic walls and constructed with architectural material from ancient Cydonia, survive from the Early Christian period. The Venetian interventions of the 13th c. were also substantial. In the centre of the hill the foundations of a large Early Christian basilica have been detected recently beneath the ruins of the Venetian cathedral. In the Aghios Ioannis and Aghios Loukas neighbourhoods, cemeteries have been detected extra muros.

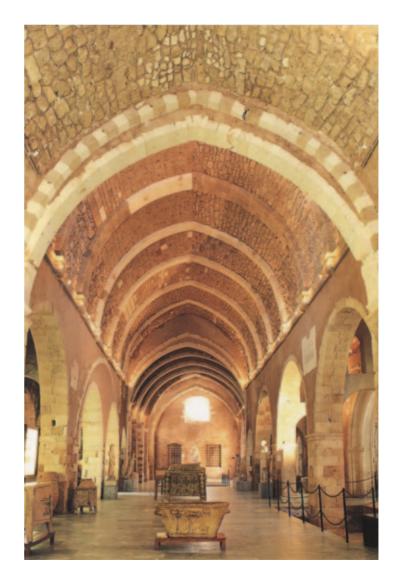
At the former Dominican monastery of Saint Nicholas, the originally timber-roofed basilica with a barrel-vaulted bema and transept, and the chiostro (cloister) on the N side, date from the early 14th c. The construction, at Chania's most prominent Franciscan monastery, of the church of Saint Francis (today the Archaeological Museum of Chania) was started in the same period. The originally barrel-vaulted, single-nave catholicon of another Franciscan monastery, that of San Salvatore (today the Byzantine and Post-Byzantine Collection of Chania), and the distinguished Renier family's decorated, single-nave church dedicated to Saint Nicholas, both date from the 15th c. Chania gained its final form under Late Venetian rule (16th-7th c.) and during the Turkish occupation that followed.

371. Meskla.

An ancient city has been discovered at Meskla. It is possibly Keraia, which maintained its prosperity in the Early Christian years, as indicated by the remnants of a 5th c. three-aisled basilica with mosaic floors in the narthex, found beneath the barrel-vaulted, single-nave church of the Koimesis of the Theotokos. An apse surviving intact, possibly from the Early Christian basilica, has been embedded in this 13th-14th c. church occupying the nave. The church was expanded to the W in the 19th c. At Meskla there also survives the barrel-vaulted, single-nave church of the Soter, dating from the first half of the 3rd c., which is completely covered with wall-paintings. The apse features a picture of officiating prelates in two layers:



370. Chania, walls (Χανιά, τείχη)



370. Chania, Saint Francis (Χανιά, Άγιος Φραγκίσκος)

the first from the mid-13th c; and the second created in 1303 by the well-known painters Theodoros Daniel Veneris and his nephew Michael. The surfaces of the narthex are decorated with the Second Coming (second half of the 14th c.).

372. Drakona.

Outside Drakona stands the single-nave church of Aghios Stephanos. Its walls are decorated with modest paintings, including the hagiological cycle of Aghios Stephanos from the second half of the 14th c.

373. Kyriakoselia.

On a hill approximately 5 km SW of Stylos, close to Kyriakose-lia, are the ruins of Kasteli fortress. Within its defensive walls, which skirt the hill, is the church of Aghia Paraskevi. To the N a fortified passage led to the cave church of Aghios Mamas; in a conch a cross can be distinguished with an inscription of the 9th c. The fortress controls the road from Rethymno to Chania and the Gulf of Souda; it played a key role in the rebellion of the local population against the Venetians between 1230 and 1236 with the help of Nicaean Emperor loannis Doukas Vatatzes. To the N stands the church of Saint Nicholas (possibly "Stouditis"), originally single-nave with a raised central bay in the transverse barrel-vault acting as a dome. In the



373. Kyriakoselia, Saint Nicholas, wall painting (Κυριακοσέλια, Άγιος Νικόλαος, τοιχογραφία)

years of resistance against the Venetians, this church was extensively reconstructed: the crossarms were elevated and an exceptionally svelte dome was added so that it resembles a cross-in-square church. The wall-paintings are from the same period.

374. Stylos.

E of Stylos is the transitional, domed, cross-in-square church of Panagia Zerviotissa (called Monastira locally). Within the village survives the twin-naved church of Saint John Theologos and Saint Nicholas. The Stylos area was ceded to the Patmos monastery by Alexius II Comnenus, and a large metochion was active until recently. Originally, there was a small singlenave church at the same location. Later, between 1271 and 1280, the cross-vaulted church of Theologos was built, and in



374. Stylos, Saint john Theologos and Saint Nicholas (Στύλος, Άγιος Ιωάννης Θεολόγος και Άγιος Νικόλάος)



374. Stylos, Saint john Theologos and Saint Nicholas, wall painting (at Saint Nicholas) (Στύλος, Άγιος Ιωάννης Θεολόγος και Άγιος Νικόλάος, τοιχογραφία (στον Άγιο Νικόλαο))



374. Stylos, Panagia Zerviotissa (Στύλος, Παναγία Ζερβιώτισσα)

the 15th c. the S nave was added; the church and the addition were decorated at time of construction. At Kapokiana stands the single-nave church of the Soter with wall-paintings of the 14th c.

375. Aptera.

Among the ruins of the ancient city of Aptera, Early Christian architectural remains have been found (graves, panels). The stepped apse of the catholicon at the metochion of Saint John Theologos of Patmos seems to have been part of an earlier basilica. W of the metochion built later are ruins of the church of Hosios Christodoulos, at the site where the original metochion had been constructed.

376. Almyrida.

At the W boundary of Almyrida the foundations of a threeaisled, timber- roofed basilica with transept and mosaic floors (6th c.) have been found. E of the basilica is the cemetery, while the ruins of the Early Christian settlement extend towards the sea. A second basilica has been detected on Phoinikia hill.

377. Kalyves.

East of the village of Kalyves, on Kasteli hill, survive the ruins of Castel Apicorno, built in the 13th c. as the seat of the Castellany of Apicorno. Beneath the earlier twin-naved church of Zoodochos Pege and Saint Nicholas at the Kera site have been uncovered the foundations of a three-aisled, barrel-vaulted basilica that can be dated to the 9th c.



376. Almyrida, basilica (Αλμυρίδα, βασιλική)

378. Armenoi.

According to tradition, the village was created for Nikephoros Phokas' Armenian soldiers. Beneath the single-nave church of Saint John Theologos, the walls of a domed, aisleless church have been revealed; this dates from the mid-13th c., as indicated by fragments of wall-paintings. Underneath the original church there have been found parts of mosaic floors, from the same workshop as the mosaic in Almyrida, possibly belonging to a basilica.

379. Aghioi Pantes.

In the centre of the village the church of Aghioi Pantes: aisleless, with a heavy, cylindrical dome. Remnants of wall paintings (late 13th c.) are discernible.

380. Karydi.

In the region S of Vamos, where the monastery of Saint George is located today, is the settlement of Karydi Aghiou Georgiou, which is mentioned in sources, while Karydi Kartsomatado (also known as Charkomatado) is located further to the W, near the old Panagia monastery in Katomeri. These settlements have existed since the second Byzantine period. The small, barrel-vaulted, single-nave catholicon of Panagia was decorated in 1290.

381. Fres.

In the old village is the barrel-vaulted church of Panagia of the Two Rocks, with wall-paintings dating from the late 13th c. At the Tsiskos site stands the church of Saint George with wall-paintings of the mid-14th c. At Koukos the churches of Panagia and Saint John Prodromos feature decoration of the late 14th c.



383. Vafes, Aghioi Asomatoi (Βαφές, Άγιοι Ασώματοι)

382. Nippos.

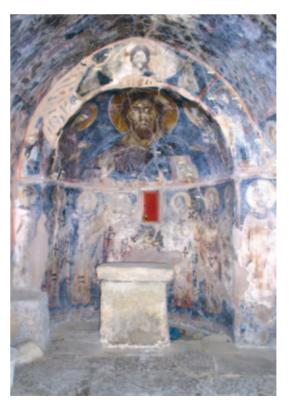
The funerary church of Aghios Athanasios contains wall-paintings of the late 14th c. In the church of Panagia Pervolitsiani mid-14th c. wall-paintings of the mid-14th c. have been revealed.

383. Vafes.

Beneath the barrel-vaulted church of Aghioi Asomatoi there have been revealed remnants of a single-nave church that was later extended N with the addition of an aisle. This church is dated after the Early Christian period, while a window mullion found in secondary use with a founder's inscription is dated to the 6th c. Aniconic decoration of the 15th c. has been revealed in the later Aghioi Asomatoi church.

384. Maza.

In the centre of Maza stands the barrel-vaulted, single-nave church of Saint Nicholas "Mazianos", according to an inscription of 1324; the church was completely covered with wall-paintings. In the nearly ruined church of Saint John Theologos remnants of decoration of the same period are discernible.



384. Maza, Saint nicholas "Mazianos", wall paintings (Μάζα, Άγιος Νικόλαος ο Μαζηανός, τοιχογραφίες)



386. Alikambos, Panagia "Serothiane", wall painting (painter Ioannis Pagomenos) (Αλίκαμπος, Παναγία Σηροθιανή, τοιχογραφία (ζωγράφος Ιωάννης Παγωμένος))



387. Kournas, Saint George, wall painting of the first layer (Κουρνάς, Άγιος Γεώργιος, τοιχογραφία α στρώματος)

385. Chabatha.

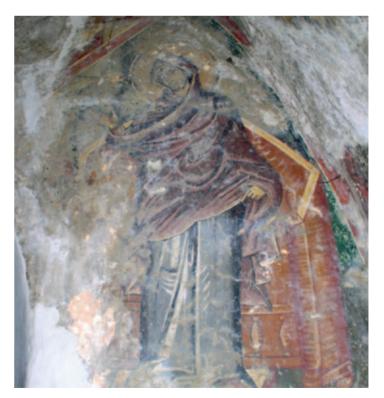
In the middle of the village survives the barrel-vaulted, singlenave church of Saint George with wall-paintings of the late 14th c.

386. Alikambos.

The exterior of the barrel-vaulted, single-nave church of Panagia "Serothiane" is decorated with numerous bowls. The wall-paintings were created by loannis Pagomenos in 1316.

387. Kournas.

In the centre of Pano Kournas stands the four-aisled church of Saint George and Christ. Originally, it was a three-aisled, timber-roofed basilica with narthex, and then a timber-roofed aisle with narthex was added. Later, the roofs of the larger aisles were substituted by pointed barrel-vaults and those of the smaller aisles by semicircular barrel-vaults. In the late 19th c. the narthex was demolished, a trilobe belfry was in-



387. Kournas, Aghia Irene, wall painting (Κουρνάς, Αγία Ειρήνη, τοιχογραφία)

troduced, and in the interior the two arcades and the S wall were replaced by large arches. Wall-paintings have been revealed in four layers. The first layer covers the surfaces of the three-aisled basilica and dates from the late 12th c. The second, which extends to the nave dedicated to Christ, is from the fourth decade of the 13th c. The third layer is dated to the late 13th c. and covers the original decoration of the conch, and the fourth, of the early 14th c., covers the Deesis of the original church. W of Saint George is the aisleless church of Aghia Irene with good quality wall-paintings (1361-2). In Kournas there is the barrel-vaulted, single-nave church of Panagia with remnants of wall-paintings dating from the 15th c.

388. Patima.

In the centre of Patima is the barrel-vaulted, single-nave church of Aghioi Theodoroi with wall-paintings of the 15th c. and a tomb. The village features the remains of Venetian structures.

390. Argyroupolis, Aghia Kyriake (Αργυρούπολη, Αγία Κυριακά)

389. Episkopi.

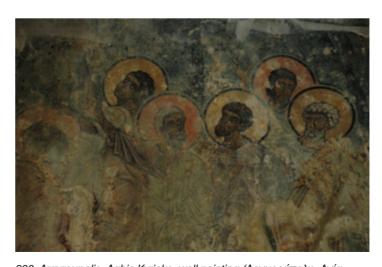
At the Fountana site, near the river Mouselas, remnants of an Early Christian basilica with mosaic floors have been discovered. During the Mid-Byzantine and Early Venetian rule periods, this was the see of Lappa, which had been transferred from the neighbouring ancient city of Lappa and was renamed the see of Kalamonas. Sources also mention "Tourma Kalamonos". In the middle of the village survive the remains of the large episcopal church: cross-in-square, with dome and narthex embedded in later houses.

390. Argyroupolis.

Built on the site of the important ancient city of Lappa (which became the Early Christian see of Lappa), Argyroupolis features a significant number of monuments from various periods. In the past a basilica was excavated whose mosaic floors, with hunting scenes, have been removed and are kept at the storehouses of the 28th Ephorate of Byzantine Antiquities, while it seems that beneath the church of Aghia Paraskevi was a large three-aisled basilica. In the countryside stands the barrel-vaulted, single-nave church of Aghia Kyriake, which occupies the site of a large Roman bath house whose brick walls



387. Kournas, Saint George, wall painting of the second layer (Κουρνάς, Άγιος Γεώργιος, τοιχογραφία β·στρώματος)



390. Argyroupolis, Aghia Kyriake, wall painting (Αργυρούπολη, Αγία Κυριακή, τοιχογραφία)

have been completed with common masonry. Two layers of wall-paintings have been revealed, the later layer dating from the early 13th c. and following the Late Comnenian tradition, while the decoration of the apse and side walls display the pictorial tendencies of the artist. The church of Saint Nicholas, at a rural location, was frescoed by two painters of the first half of the 14th c., one associated with Michael Veneris' tradition and the other reproducing works of Palaeologan art in a folkloric manner. Within Argyroupolis, at the Bariotsiana site, the church of Panagia is of particular interest, with its opulent Late Gothic decoration dated to the 15th c., along with the remnants of wall-paintings surviving in the barrel-vault of the bema.

391. Myriokephala.

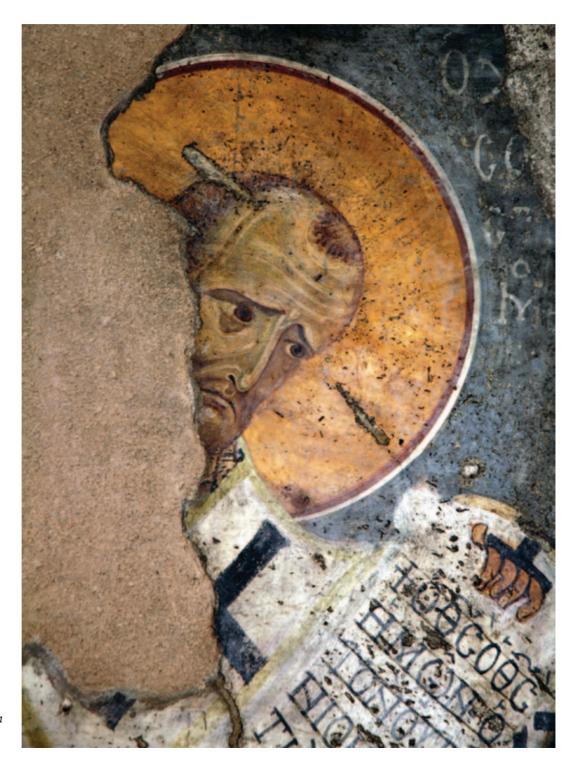
In the centre of Myriokephala is Panagia Antiphonetria, a cruciform church with dome and subsequent narthex, catholicon of a small monastery whose structures were reconstructed in the 18th and 19th c. According to reliable information included in the will of loannis Xenos (the Hermit), who was the founder, this monastery was built circa 1020 and was his focus of activity. There are three layers of wall-paintings, with the original dating from circa 1020, and the second from the early 13th c. The blind arcades in the narthex feature frescoes depicting the Assumption of the Virgin Mary and the Deesis, works of the 14th c.



391. Myriokephala, Panagia Antiphonetria, wall paintings of the first layer (Μυριοκέφαλα, Παναγία Αντιφωνήτρια, τοιχογραφίες α' στρώματος)

392. Roustika.

In the middle of the village stands the originally single-nave church of Panagia, which was converted into a twin-naved church with the addition of the nave of the Soter church to the S. Wall-paintings date from 1391 and cover the original nave. In the deserted settlement of Artos is the barrel-vaulted, single-nave church of Saint George with frescoes of 1401. In the centre of Zouridi village is the barrel-vaulted, single-nave church of the Soter with wall-paintings of the early 14th c. At Saitoures is the church of Panagia with frescoes of the late 13th c. At Nisi lies the deserted aisleless church of Saint Ni-



391. Myriokephala, Panagia Antiphonetria, wall paintings of the second layer (Μυριοκέφαλα, Παναγία Αντιφωνήτρια, τοιχογραφία β' στρώματος)

cholas, featuring sculpted panels in secondary use. At Kato Valsamonero the barrel-vaulted, single-nave church of Saint John preserves frescoes in two layers, the original work of a folk craftsman of the late 13th c. and the later layer from the first half of the 14th c.

393. Monopari.

Monopari is a large fortress NW of the Monopari village mentioned as Bonriparo in Venetian sources and as Kastelos by the local inhabitants (named after the neighbouring village with the same name). It borders the inland road connecting Rethymno with Chania, it has visual contact with the fortresses of Syvritos and Kyriakoselia, and controls a wide area inland. It was built in the Mid-Byzantine period and includes towers, curtain walls, and a bulwark, fortifying the vulnerable N side, since the other two sides are mostly inaccessible. Within the walls is a large barrel-vaulted cistern, and ruins of a rectangular structure and of houses. In the nearby Ano Malaki village an Early Christian basilica has been discovered, while nearby stands the unique single-nave church of Aghia Marina, its E section covered with ellipsoidal calotte.

394. Rethymno.

The city of Rethymno first appeared in the Hellenistic years; it was named Rithymna and had a citadel on the site of the Fortezza fortress. After the Arab occupation the city still existed and was declared capital of Rethymno region by the Venetians in the 13th c. and Latin see of Rethymno in the 15th c. The small, fortified city stretched around the harbour. In the 14th c. it started to expand outside the walls and its new fortifications are attested by a larger enclosure. In the 16th c., within the framework of an extensive Cretan defence plan, the fortifications were built according to the modern bastion system. In the second half of the century the robust Fortezza fortress was constructed on Paliokastro hill. Very few are the remains from the city's earlier building phases.



394. Rethymno, Fortezza (Ρέθυμνο, Φορτέτζα)

395. Aghios Vasileios.

The church of Saint John Prodromos, chapel of the small, neighbouring Sinaitic monastery of Speliotissa, includes wall-paintings with rare scenes from the life of the saint, accompanied by a founder's inscription mentioning the year 1291, the founder's name Nikolaos Tziakontopoulos, and the Byzantine Emperor Andronicus II Palaeologus. The style of the wall-paintings is archaic.

396. Preveli Monastery.

In the environs of the later Preveli monastery, at the site of which there used to be a decorated church, survives a group of small churches. At the deserted Ksylomachairi site, near the monastery, is the barrel-vaulted, single-nave church of Saint George. The original church that was built and painted in the mid-13th c. was expanded to the W and was painted again. On the original layer created in accordance with 12th c. tradition, military officers are discernible. The second layer dates from the mid-14th c. The barrel-vaulted church of Aghia Photeine, E of the monastery, features frescoes of the late 14th c. The small church of Saint John Prodromos is similar, with wall-paintings of the first half of the 15th c. At the inaccessible Xeroritissa site lies the ruined church of Panagia, with decoration of the mid-14th c.



396. Preveli monastery, Saint George at Ksylomachairi, wall painting (Μονή Πρέβελη, Άγιος Γεώργιος στο Ξυλομαχαίρι, τοιχογραφία)

397. Frati.

At a rural location there survives the ruined, cross-in-square church of Saint George with remnants of frescoes. The church can be dated to the early 13th c.

398. Lampine.

In the centre of the village is Panagia Lampine, a domed cross-in-square church, dating to the late 12th c., with strongly projecting horizontal crossarms. Based on the inscription accompanying the scene of the Panagia Platytera, it has been supposed that the name Lampine is associated with the see of La(m)pe, which was transferred to the village from its original seat in the second Byzantine period. There are at least three layers of frescoes. The first dates from the late 12th c., the second from the mid-13th c., and the third from the early 14th c. E of Lampine is the small, barrel-vaulted, single-nave church of Saint George with wall-paintings of the second half of the 13th c.



399. Chromonasteri, Panagia Kera, wall painting of the first layer (Χρωμοναστήρι, Παναγία Κερά, τοιχογραφία α' στρώματος)

399. Chromonasteri.

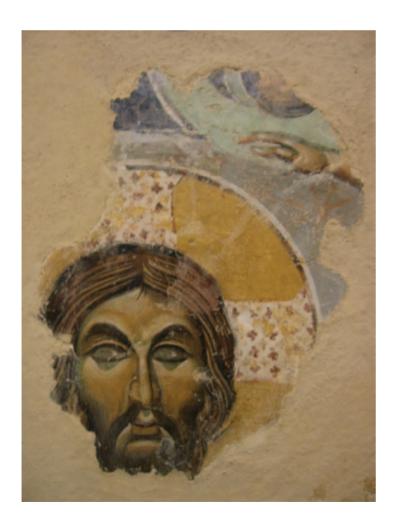
In the small village of Perdike Metochi stands the transitional, aisleless, domed church of Aghios Eutychios. It is an elongated structure originally of greater width and of different architectural type. Part of the E wall and the large semicircular apse survive from the original church. The archaic frescoes date from the mid-11th c. Panagia Kera, an aisleless, domed church with two conches at the sides, is situated at a rural location of Chromonasteri. In subsequent years a built altar screen was created and a higher, barrel-vaulted narthex was added to the W. Later the barrel-vaulted aisle of Saint Anne was added in the S. Parts of two layers of 12th c. frescoes are found in the bema, and those of the early 15th c. on the remaining surfaces. At Rousospiti is found the single-nave church of Panagia with a later addition in the W. The church features wall-paintings of the early 14th c., just like the church of Panagia at Prasses. At Selli the decoration in the church of Saint John Theologos dates to 1411. At the Onythe site, near Goulediana, remains of a timber-roofed, three-aisled basilica with mosaic floors (5th c.) have been excavated.



399. Chromonasteri, Panagia Kera, wall painting of the second layer (Χρωμοναστήρι, Παναγία Κερά, τοιχογραφία β΄ στρώματος)



402. Patso, Panagia (Πατσώ, Παναγία)



402. Patso, Panagia, wall painting (Πατσώ, Παναγία, τοιχογραφία)

400. Potamoi.

In rural surroundings extensive excavations that took place during dam construction works yielded the ruins of a bath house dating from the Late Roman occupation. It was in use in the Early Christian period and survives at a good height. At a neighbouring location, beneath the single-nave church of Saint George, which has frescoes in two layers from the late 12th c., remains possibly of a three-aisled Early Christian basilica have been revealed. Further S, beneath the decorated church of Aghia Kyriake, the possible remnants of a dyehouse have been discovered.

401. Spili.

In the grounds of the Lyceum stands the barrel-vaulted, single-nave church of Saint George, with wall-paintings of the mid-14th c. There are also the frescoed churches of Aghioi Theodoroi (14th c.), of Panagia (late 14th c.), and of the Soter (first half of the 14th c.). At Drymiskos are found the church of Saint George (1317-8), work of the renowned painter Michael Veneris, the church of Saint Constantine (first half of the 14th c.), with an interesting scene of an equestrian dedicatory saint, and the church of Panagia. At Mournes are the decorated churches of Saint George and Aghia Marina (early 14th c.). At Ntimplochori survives another church of Panagia, whose original E section was painted in the 13th c. and the subsequent narthex in 1417.

402. Patso.

In a gorge close to the village of Patso, named after the great Byzantine Patsos family, is found the cave church of Saint Anthony, which is located at the sanctuary of Hermes Kranaios, worshipped since antiquity. In the centre of the village survive the ruins of the church of Panagia at a good height. This Mid-Byzantine cross-in-square church collapsed and was reconstructed in the early 14th c. in the same architectural type with strong Western features. The apse of the bema was converted into a rectangular apse with a synthronon and supporting ribs. The wall decoration of the early 14th c., today mostly removed, is exhibited in the church of Saint Catherine in Heraklion. The rebuilding of the church of Panagia is probably associated with the activities of the Kallergis family, after they signed a treaty with the Venetians in 1299.

403. Gerakari.

At Photis, a rural location in Gerakari village, is the twin-naved church of Saint John Theologos; part of its semicircular bar-rel-vault collapsed recently. The E section of the N aisle was constructed initially and then the church expanded to the W with the addition of a narthex with a heavy dome. Finally, an aisle was added in the S section of the church. The original E section of the church features frescoes of the second half of the 13th c., the narthex wall-paintings from the first half of the 14th c.

404. Kaloeidena.

From the monastery of the Soter in Kaloeidena there survives the catholicon, a barrel-vaulted, single-nave church (13th c.). Part of its superstructure recently collapsed and has been reconstructed. Beneath the apse the foundations of two earlier churches are discernible. In the 14th c. the church expanded to the W with the addition of a narthex with a heavy, cylindrical dome. The original church features remnants of wall-paintings.



408. Neus Amari, Saint Anne, wall painting (Νεφς Αμάρι, Αγία Άννα, τοιχογραφία)

405. Aghia Paraskevi.

In the centre of the village is the barrel-vaulted, single-nave church of Aghia Paraskevi with wall-paintings of 1516. The work of the unknown artist, ahead of its time, displays features considered to be precursors of the Cretan School.

406. Apodoulou.

In a rural situation stands the church of Saint George Xififoros. It is a barrel-vaulted, single-nave church built in the 13th c. and expanded and decorated in the first half of the 14th c. Externally, an arcade has been added on the S wall in order to provide support.

407. Vyzari.

In the vicinity of Vyzari a three-aisled basilica has been excavated. Its sculpted decoration dates from the Early Christian to the Mid-Byzantine periods. According to the excavator, the basilica was constructed in the 7th c. and served as a cathedral of the see of Sybritos when it was moved from its original location (Thronos). In the cemetery of the village survives the small, barrel-vaulted, single-nave church of Saint Nicholas featuring decoration of the mid-15th c. In the church of Panagia at Fourfouras wall-paintings of the first half of the 15th c. have been revealed recently. At the Mourtza site is found the church of Saint George, with wall-paintings dating to 1411. The church of Panagia at Platania features high-quality decoration, the work of two painters, dated to the first half of the 14th c.

408. Neus Amari.

Within the village is the single-nave church of Saint Nicholas, with wall-paintings of the mid-14th c. Nearby, at the Rologi site, is the ruined church of Saint John with two layers of frescoes in the apse, the second dating from the first half of the 13th c. At a short distance is found the single-nave church of Aghioi Theodoroi, where fragments of frescoes from the mid-14th c. are discernible. Close to the Asomatoi monastery is the single-nave church of Saint Anne, with an added barrel-vaulted aisle in the S section. The church was originally timber-roofed. In the late 13th c. the N section collapsed and was reconstructed, incorporating decorative, pointed blind arcades of carved, porous stone. The frescoes date to 1225.



408. Neus amari, Asomatoi monastery, catholicon (Νεφς Αμάρι, μονή Ασωμάτων, καθολικό)

In its present-day form the Asomatoi monastery, located in the centre of Amari province, dates from Late Venetian rule and the 19th c. In the first decades of the 20th c. the catholicon was converted into a domed, free cross plan type. Recent research has indicated that the church was originally built in the first half of the 13th c. and was single-nave and timber-roofed, with architectural elements placing it in a group of "Frankish-Byzantine" churches featuring refined masonry, a three-sided apse, and pointed blind arcades on the side walls. A short distance S of the monastery is the large church of Zoodochos Pege (also called Panagia Kera). It was originally a cross-in-square church with dome (late 12th c.), and later a domed,

aisleless chapel was added at the NW corner. In the end of the 14th c. the S aisle and the nave collapsed and the church was rebuilt as a three-aisled basilica. In the S section a luxurious Late Gothic doorframe was constructed with the Kallergis family coat of arms on the lintel. The church contains a few remnants of frescoes of the mid-13th c. A short distance to the W stands the domed, cruciform church of Aghia Paraskevi reconstructed at a later period on the foundations of an earlier church. In the N crossarm is an arcosolium with a scene of the Pantokrator and the dedicator Georgios Chortatzis with his family. At the Spilios site is the barrel-vaulted, single-nave church of Saint John Theologos, with wall-paintings of 1347.

409. Elenes.

In the middle of the village is the twin-naved church of Saint Nicholas. The N of the original nave displays 13th c. frescoes.

(late 13th c.), the ruined church of Aghia Paraskevi with remnants of wall-paintings, at Sochora the twin-naved church of Panagia with domed narthex and featuring frescoes (14th c.) underneath lime.

410. Meronas.

In the centre of Meronas is the church of Panagia, originally barrel-vaulted and twin-naved. The largest nave is covered with a pointed barrel-vault and the N with a half barrel-vault. The apses of the bema are decorated with arcades supported by colonettes. The S nave was added later and is similar to the N. The lintel of the pointed doorframe in the S section bears the Kallergis family's coat of arms. The two original naves are covered with frescoes of the mid-14th c. In the church is found the portable icon of Panagia Hodegetria (mid-14th c.). Also within the village stands the church of the Soter, with remnants of wall-paintings. In the countryside are the churches of Saint Nicholas, featuring decorations with Western influences

411. Thronos.

In the middle of Thronos, on the boundaries of the ancient city of Sybritus, which was an Early Christian see, are the foundations of a timber-roofed, three-aisled basilica with remnants of mosaic floor. On the apse of the basilica has been established the barrel-vaulted church of Panagia bearing the Kallergis family's coat of arms on the lintel of the Gothic doorframe. The church includes frescoes by two painters of the early 14th c., the first expressing the conservative folk tendencies of the 13th c. and the second the academic trends of Palaeologan art. On a hill above Kalogerou village lie the ruins of Ano Sybritos fortress, built in the second Byzantine period. During Venetian rule it was used as a seat of the Castellany of Ano Sybritos.



411. Thronos, Panagia (Θρόνος, Παναγία)

The fortress had visual contact with Amari and the fortress of Monopari to the W. At Klisidi is the decorated church of Saint George. At Kalogerou is the aisleless church of Aghia Marina, and at the Kardamiana site is the church of Aghios Onuphrios, with frescoes of 1300 and 1329-30 respectively. At the village of Apostoloi is found the church of Saint Nicholas with wall-paintings of the first half of the 14th c., including scenes of the damned in hell and of dedicators, as well as the church of Aghios Spyridon with wall-paintings of the same period.

412. Kyrianna.

In the middle of Kyrianna village is the church of the Koimesis of the Theotokos, with the chapel of Aghia Paraskevi, in the shape of an inverted T, annexed in the S section. The original church of the 11th c. was of a free cross plan with a dome. Scanty remains of wall-paintings survive in two layers. During Early Venetian rule the W crossarm was expanded to the W. In the 16th c. the horizontal crossarms were converted into rudimentary conches, the dome was reconstructed, the W barrel-vault was enlarged, and the chapel of Aghia Paraskevi was added in the S. Finally, in the early 17th c. the W crossarm was augmented so that a faŋade decorated with carved, porous stones could be constructed, displaying typical characteristics of Mannerist architecture. At Aghia Triada the church of Aghia Triada has frescoes of the mid-14th c.



413. Aghios Demetrios, church of Aghios Demetrios (Άγιος Δημήτριος, ομώνυμος ναός)

413. Aghios Demetrios.

The church of Aghios Demetrios, located on the W border of Aghios Demetrios village, is a domed cross-in-square with projecting horizontal crossarms (first half of the 11th c.). The frescoes surviving in fragments date to the early 14th c.

414. Viran Episkopi.

The small present-day village of Viran Episkopi is considered to have been the see of Eleutherna in the second Byzantine period, transferred from Eleutherna itself. Around the later church of Aghia Irene the ruins of an Early Christian three-aisled basilica with sculptures have been excavated. In the countryside W of the village is found the three-aisled, now barrel-vaulted church of Aghios Demetrios with an aisleless, domed chapel without apse added to the S section. It is possible that this was built in the Mid-Byzantine period and served as a bath house. Under Early Venetian rule the structure was converted into a church with the addition of two apses and a Late Gothic doorframe in the W.

415. Prinos.

At the exit from a minor gorge is the church of Zoodochos Pege (first half of 16th c.), the catholicon of a modest monastery whose ruins can be discerned in the surroundings. It is a domed, free cross plan church, its W side adjacent to a small cave. All three doorways include Late Gothic features already out of date at time of building. In the S wall of the W crossarm is the tomb of a member of the Venetian-Cretan Zangaroli family; it is an arcosolium with rich, sculpted Renaissance decoration. The church includes frescoes that can be dated to the mid-16th c. At Erfoi, the barrel-vaulted, single-nave church of Saint John with subsequent addition of transept features decoration from the first half of the 14th c.

416. Eleutherna.

Eleutherna was an important ancient city that continued to prosper in the Early Christian period as Eleutherna see. A three-aisled, timber-roofed basilica with mosaic floors and opus sectile has been excavated here. According to the



414. Viran Episkopi, Aghios Demetrios (Βιράν Επισκοπή, Άγιος Δημήτριος)



416. Eleutherna, Soter, wall painting (Ελεύθερνα, Σωτήρας, τοιχογραφία)

founder's inscription the church was dedicated to Archangel Michael and was built by Bishop Euphratas in the 6th c. The church was deserted after its destruction by earthquake in the 7th c. After this Eleutherna declined, although it remained a see throughout the 8th c. and was converted into a small, rural settlement. A short distance away a bath house and remains of habitation have been detected, both of the Early Byzantine period. At the Aghios Markos site a second basilica has been found, while a third is located outside the boundary of the settlement at the funerary church of the Soter. This single-nave building, with a heavy cylindrical dome, was built circa the late 12th c. At a later period, the aisleless church of Saint John was added to the S side. In its dome can be seen the impressive fresco of the Pantokrator (late 12th c.).

417. Panormo.

On the site of the present-day coastal village was the ancient city of Panormos. In the years of Early Venetian rule the fortress Castel Milopotamo was built, the seat of the Castellany of Mylopotamos. Very few traces of the fortress survive today. At a short distance SW of Panormos are found the ruins of a large, three-aisled, timber-roofed Early Christian basilica with transept, dating from the late 5th c. In the centre of the atrium is a cistern. In the E section of the S aisle is a font and in the N a complex of graves. The church features rich sculpted decoration. At a short distance from Panormos a small, three-aisled, timber-roofed Early Christian basilica (6th c.) has been revealed recently.



416. Eleutherna, Soter (Ελεύθερνα, Σωτήρας)



418. Bali monastery, catholicon, wall painting (Μονή Μπαλή, καθολικό, τοιχογραφία)



418. Bali monastery, catholicon (Μονή Μπαλή, καθολικό)

418. Bali Monastery.

Most of the Timios Prodromos monastery was built in the period of Late Venetian rule on a slope of Mount Tallaion. Due to the ground formation the catholicon is on a different level and the remaining structures of the monastery are to its S. It was originally constructed and decorated in the early 15th c. and the S aisle was added later. As elsewhere, the two aisles expanded to the W and the elaborate S faŋade of carved, porous stone was constructed, incorporating strong Mannerist features. In the monastery refectory survives the unique in Crete, wall-painted decoration of the 17th c., a time when the art of wall-painting gave way to portable icons.

419. Vosakou Monastery.

On a remote plateau on Mount Tallaion is the monastery of the Holy Cross, built from the late 17th to the 19th c. During recent renovation works fragments of high-quality wall-paintings from the mid-14th c. have been found near the later catholicon.

420. Episkopi.

The town was named after the see of Mylopotamos (also called Aulopotamos), which was transferred there after the liberation of Crete from the Arabs. Episkopi was ceded to the Latin church and in the period of Late Venetian rule the bishop's palace was built on the S side of the town. The church was built in the Mid-Byzantine period, possibly on the site of an Early Christian basilica. From the original survives part of its SW section. The church was extensively reconstructed in the late 13th c. following the same architectural type as the original: cross-in-square with dome. The frescoes date from the early 14th c.



420. Episkopi, Saint John (Επισκοπή, Άγιος Ιωάννης)

421. Kastri.

The fortified settlement of Ano Kastri is mentioned as the seat of the large, Byzantine Kallergis family. Around the twin-naved church of Panagia are the ruins of structures from the years of Venetian rule. The church was built on the site of an earlier church, whose apse foundations can be seen. The existing apse, decorated with arches, displays two coats of arms of the Kallergis family. Wall-paintings of the first half of the 14th c. have been revealed.

built on the site of an earlier structure with a mosaic floor. The church of Saint George displays decoration from the first half of the 14th c. The church of Panagia, E of the village, on the site of an earlier building, has frescoes in two layers, the earlier from the first half of the 14th c. At Anogeia is found the twin-naved church of Saint John, whose older nave features high-quality wall-painted decoration from the second half of the 14th c.

422. Aghios Mamas.

The frescoed church of Aghios Mamas has decoration of 1312 and 1321. The church of Aghia Irene was decorated in the first half of the 15th c. The church of Panagia at Aghios Ioannis features frescoes from the second half of the 13th c.

423. Diskouriou Monastery.

The buildings of the monastery of Saint George were constructed around the aisleless catholicon, which is the oldest structure. Near the monastery is the barrel-vaulted, single-nave church of Saint John, with decoration of the first half of the 14th c. Further afield, close to the monastery of the Soter at Chalepa, built under Late Venetian rule, is found the barrel-vaulted, single-nave church of Aghia Marina. The earlier of the two layers of frescoes was the work of a skillful artist of the first half of the 14th c.

424. Axos.

The present-day village is built on the site of the ancient city of Axos, in the foothills of Mount Psiloreitis. In some of the early sources Axos is mentioned as a see. Beneath the ruined church of Archangel Michael are remnants of a large apse at the bema of an Early Christian basilica. Foundations of an Early Christian apse and the mosaic floor of another basilica are observable around and within the funerary church of Saint John Prodromos, decorated since the 14th c. Other churches in Axos feature marble spolia from Early Byzantine places of worship. The village continued to prosper in the years of Venetian rule, as attested by a large number of surviving churches. The originally barrel-vaulted, single-nave church of Aghia Irene, expanded to the W with the addition of an aisleless, domed narthex, dates to the mid-14th c. The ruined twinnaved church of Aghia Paraskevi was constructed in the early 14th c. The ruined, aisleless, domed church of the Soter was

425. Kamariotis.

Kamariotis, built in the foothills of Psiloreitis from the years of Early Venetian rule, was a focus (one of many) for the Kallergis family, whose coats of arms have been repeatedly seen in churches. Saint George was originally a three-aisled, vaulted basilica with domed narthex. Later a wide exonarthex was added to which leads an elaborate doorframe featuring the Lion of Saint Mark between two Kallergis coats of arms on the lintel. The synthronon in the central apse is a survivor, given the fact that the church was possibly the seat of the temporary bishopric ceded by Venice to the Kallergis family with the Treaty of 1299. Frescoes of the early 14th c. have been discovered. The twin-naved church of Panagia has painted decoration of the early 15th c.



425. Kamariotis, Saint George, wall painting (Καμαριώτης, Άγιος Γεώργιος, τοιχογραφία)

426. Matala.

Matala continued to be a large harbour throughout the Early Christian period. Beneath the Byzantine church of Panagia is a three-aisled basilica with mosaic floors and remarkable sculptures of the 6th c.

427. Hodegetria Monastery.

The monastery is 7 km S of Sives. Its catholicon is a barrel-vaulted, single-nave church with a few frescoes of the mid-14th c. W of the monastery stands the aisleless chapel of Saint Andrew with well-preserved frescoes, some of the finest examples of Palaeologan art that completely penetrated Cretan painting, dating to the first decades of the 14th c. Saint John, nearby, is a barrel-vaulted, single-nave church with Gothic doorframes and windows, a dominant type in the late 14th-early 15th c., and features wall-paintings of the same period.

428. Lasaia.

A large, three-aisled Early Christian basilica has been detected.

429. Lentas.

E of the Asclepieion, beneath the church of Saint John Theologos (15th c.), a large three-aisled basilica of the 5th-6th c. has been excavated.



430. Koudoumas, Saint John, wall painting (Κουδουμάς, Άγιος Ιωάννης, τοιχογραφία)

430. Koudoumas.

Saint John's is a small church fitted into a rocky cavity. On the external fanade of the wall, next to the entrance, two large Archangels are portrayed – guards – as well as Saint John Prodromos and Saint Peter in their respective places. In the interior survive a few painted evangelical scenes and full-body figures of saints. The scene of the Assumption of Ephrem the Syrian – ahead of its time and rare in Crete – is of great iconographical interest. According to an inscription it dates to 1360.

431. Kapetaniana.

The barrel-vaulted, single-nave church of Panagia, with a wide transept, features Gothic doorframe and windows of a type representative of certain monuments of the late 14th c. Its wall-painted decoration is one of the largest iconographical ensembles in Crete, with extensive presentations of cycles of Miracles, the Passion, and the life of the Theotokos. Due to their high quality these paintings are considered typical works of Constantinopolitan artists of the late 14th c. An inscription mentions monk Gregory Kalamaras as the founder and the date as 1401-2. In the barrel-vaulted, single-nave church of Archangel Michael are numerous painted scenes of the evangelical cycle and of the Archangel, dating to the early 15th c.

432. Aghia Triada.

The church of Saint George has a few wall-paintings in the conch. The figures of the officiating prelates are indicative of the new Palaeologan art that had penetrated Cretan painting since 1302, according to the dedicatory inscription, and are of provincial style.

433. Aghios Ioannis.

The church of Saint Paul is a circular Early Christian structure, possibly a baptistery. To its W section there has been a later extension of a rectangular room covered by a dome with a high cylindrical drum. According to tradition, the church is associated with the activity of Saint Paul, who baptised the first Christians in Crete. The decoration dates from 1303-4, according to the founder's inscription, and is a typical example of surviving archaic work, with limited influences from Palaeologan art.

434. Voroi.

Saint George's is a small, barrel-vaulted, single-nave church with wall-paintings dating from the early 14th c. In the old, ruined monastery of Panagia Kardiotissa, a metochion of Vrontisi, the large catholicon still stands: a barrel-vaulted, twinnaved church resulting from the addition of a nave to the N section of the original church in the late 15th c. Its exterior features a single-lobed Gothic belfry. The selection and arrangement of the iconographical programmes have some unusual characteristics.

435. Kasteli.

The Castel Pediada fortress was built on a low hill in the present-day town of Kasteli Pediadas. Sparse remains survive at the site of the gymnasium. The fortress was originally constructed in the second Byzantine period. It was rebuilt after the occupation of Crete by the Venetians as a seat of the "sestiere (district) of Saint Mark", and then as a seat of the Castellany of Pediada, in order to control this extremely fertile region of Crete: it served as a storage facility for the large quantities of local grain. The Castel Pediada was a rectangular structure with square towers on the corners; it had visual contact with the fortresses of Tholoi, Katalagari and Lyktos. A settlement grew up around it.

436. Church of Christ at Kasteli.

The barrel vault over the large church of Christ displays two building phases with respective painted decoration. In the E section there are Palaeologan evangelical scenes of the mid-14th c., while the W preserves the original decoration with full-body saints' figures on the side walls, in an archaic, provincial style, dating to the 13th c.

437. Aghioi Deka.

The large, three-aisled, barrel-vaulted, Mid-Byzantine basilica is associated with the Ten Holy Martyrs who suffered their fate during the persecutions of Roman Emperor Decius (circa 250-1). The church was possibly founded above an Early Christian basilica. Wall-paintings are preserved only on the intrados of colonnades, featuring well-executed, full-body figures of saints dating from the first half of the 13th c.

438. Gortvna.

In Gortyna, the capital of Crete during the Roman and Early Christian periods, a spacious church was founded dedicated to Aghios Titos, the first bishop of Crete, who settled on the island thanks to Apostle Paul. The ruined church dates to the 7th c., according to prevailing views. It is a cruciform, three-aisled basilica with dome, and conches at the end of the N



437. Aghioi Deka, wall painting (Άγιοι Δέκα, τοιχογραφία)

and S crossarms. One of the main features is the isodomic masonry of very large, skilfully dressed, porous stones, which is associated with the Syrian building tradition, lending simplicity and grandeur to the fanades of the large-scale church. The 5th c. triconch church, with a mosaic floor, located in the village of Metropolis, is possibly a martyrium. It has been associated with the Ten Holy Martyrs of Crete, who perished circa 250-1 during the persecutions of Roman Emperor Decius; this, however, has not been proved by historical evidence or excavation finds. At a short distance N of the triconch church, the largest Early Christian basilica in Crete has been excavated. It is a five-aisled basilican plan church with atrium; only the E stoa of the atrium has been revealed. The floor of the aisles is covered by large, porous, rectangular slabs, while in the nave is found the largest mosaic floor in Crete, which



438. Gortyna, Aghios Titos (Γόρτυνα, Άγιος Τίτος)



438. Gortyna, basilica (Γόρτυνα, βασιλική)

was created in two phases, as attested by the two founders' inscriptions. From the original phase the letter Θ is preserved, associated with the name " $\Theta\epsilon\delta\delta\omega\rho\sigma\varsigma$ " (Theodoros), known from sources as the archbishop of Crete. He was the only supporter of Byzantine Emperor Justinian I's (r. 527-565) religious politics in the whole of Illyricum, of which Crete was a part. The inscription from the second phase of the mosaic floor mentions archbishop of Crete Vetranios, unknown from other sources, as the renovator of the original mosaic. In terms of style, the original mosaic floor dates from the first half of the 6th c., while its renovation is placed in the late 6th c. or early 7th c. Investigation of a circular structure with peristyle, possibly a baptistery, is in progress.

439. Vorizia.

In the Timios Stavros church (Holy Cross), possibly a chapel of Valsamonero monastery, survive Gothic-style doorframes, windows and belfry, typical of the late 14th c. Of the same period are the exquisite wall-paintings, among the finest examples of Constantinopolitan painting.

440. Valsamonero Monastery.

The Valsamonero monastery is located close to Vorizia. It was Crete's most significant religious location in the last decades of the 14th c. and the first decades of the 15th c. The catholicon was built gradually. To the original aisleless church of Panagia were added the S aisle, dedicated to Saint John Prodromos, and a transept, dedicated to Aghios Phanourios, to which a narthex was added. The Gothic doorframes, the agiothyrida (small windows of the shrine) and the belfry are typical of the period. The style of the painted decoration follows the building phases. The barrel vault of the original nave is covered with the "Akathist Hymn" (mid-14th c.). The frescoes in the bema feature evangelical scenes, the Ascension, Pentecost, two scenes from the life of the Virgin, and Abraham's Sacrifice, which are distinct works of art and early examples of Constantinopolitan painting. An inscription dates them to 1400. Of the same period and artistic style is the representation of the hymn "Anothen oi Prophetai" (the Prophets Above) in the drum of the W wall of the aisle. The Assumption of the Virgin on the N wall, with full-body figures of saints on the side, differs in quality - it was created by a different painter - though all the wall-paintings in this church are of the same tendency. In the Saint John Prodromos aisle, which is covered with a half barrel vault, the selection and arrangement of iconography deviate from the typical system encountered in

Cretan churches. The frescoes in Saint John's date to 1407. according to an inscription. In the intrados of the E arched opening is the unique painting of Aghios Gregorios Palamas and of Anthimos, Proedros of Crete. In the W section of the aisle develops a series of scenes from the life of Saint John Prodromos, one of the richest in Crete. It is dated to 1427, according to the inscription on the W arched opening. The scene of the Massacre of the Innocents, on a second layer, is the later work of a different painter, added after the destruction of the original layer during the expansion and final formation of the S and main entrance into the Gothic order. In the transept. also covered with a half barrel vault, is the only known series of the life of Aghios Phanourios, a saint newly introduced to Crete at the time. The monastery of Aghios Phanourios, originating from Rhodes, was the main centre of the cult. A dedicatory inscription dates the addition of an aisle to 1427 and of wall-paintings by the painter Constantine Rikos to 1431, sponsored by abbot Jonas Palamas, one of the leaders of the early Cretan Renaissance. In the spacious transept, frescoes date from the mid-15th c.

441. Vrontisi Monastery.

The Vrontisi monastery was one of the most significant religious and cultural centres of Crete from the early 14th c. The



441. Vrondisi monastery, Aghios Antonios, wall paintings (Μονή Βροντησίου, Άγιος Αντώνιος, τοιχογραφίες)

catholicon, a barrel-vaulted, twin-naved church, was completed in two phases. The original naiskos of the 14th c. was expanded to the W and a second nave with isodomic vault structure was added in the N section in the 16th c. In the fanade a high Venetian-style belfry has been built, while in the courtyard is a Renaissance fountain. The selection and arrangement of iconographical themes are unique for the churches of Crete and seem to have been realised under the instruction of a wise abbot who aspired to promote the monastic ideal of brotherhood. In the conch, the unique scene of the Supper at Emmaus is surrounded by major apostles, great prophets and angels. In the apse of the bema, instead of the established wall-painting of the Ascension, is the Communion of the Apostles, and on the upper section the Divine Liturgy. The W section is historiated with a series from the Menologion (ecclesiastical monthly calendar with lives of saints), unique in Crete, as are the scenes of Aghios Simeon (the God-receiver) holding the baby Jesus, and of Aghios Vasileios among hermit saints on the S wall. The high quality of these paintings associates them directly with the early works of the Palaeologan Renaissance and displays the high educational level of the monastic community at Vrontisi.

442. Zaros.

Saint Nicholas, a small catholicon of an old monastery, features a later narthex. Wall-paintings date to the two respective building phases, with works of the early 14th c. in the original church and of the early 15th c. in the narthex, including the representation of the newly introduced Aghios Phanourios as a deacon, the second best-known picture of the saint, after that in Avdou.

443. Gergeri.

Beneath the church of the Christ are ruins of an Early Christian basilica.

444. Panassos.

Panagia Chanoutia is a small, barrel-vaulted, single-nave church with Gothic doorframes and an agiothyrido (small window in the shrine). In the interior are well-executed wall-paintings, dated to 1443 according to a dedicatory inscription.

445. Aghia Varvara.

Saint George at Pirouniana, a barrel-vaulted, single-nave church with additional narthex covered by a low dome, contains painted decoration of provincial style dating from the second half of the 14th c. The arrangement of the large scene of the Second Coming in the dome of the narthex is unusual.

446. Melissa Fortress in Aghios Thomas.

On a hill N of the village of Aghios Thomas are the ruins of Melissa fortress. It is an extensive, almost rectangular complex built in levels. Within the walls, various structures and possibly cisterns are discernible. The fortress, mentioned in a document of 1360, controlled the inland territory towards the Messara Plain and has visual contact with the fortresses of Temenos and of Malevizi. It was possibly built in the second Byzantine period (961-1204). In Aghios Thomas stands the three-aisled, barrel-vaulted church of Saint Thomas, built on the site of an older place of worship. Its frescoes date from the 14th c. A barrel-vaulted transverse narthex with dome was added to the W in the 15th c. On a rock in the foothills of the village stands the barrel-vaulted, single-nave church of Archangel Michael, with 14th c. wall-paintings.

447. Venerato.

The barrel-vaulted, twin-naved church of Archangel Michael at Vlachiana acquired its final form gradually, when the original small, single-nave church was expanded to the W and a large nave was added to the S. The two spaces communicate through two large openings. The doorframes are of Gothic style, with opulent decoration. The pointed trilobe agiothyrido (small window) with its lobes featuring a leaf-shaped top, in the conch of the S nave, is unique. The belfry on the roof between the two naves has a gable top of the type prevailing in Cretan monuments of the 14th-15th c. Wall-painted decoration has been preserved only in the S nave. Of particular interest is the large representation of the idiomelon (type of sticheron) for Christmas, in the drum of the W wall. The wall-paintings are typical of the Constantinopolitan tradition of the mid-15th c. and date to 1447 according to a dedicatory inscription. The catholicon of Paliani monastery, one of the oldest religious houses in Crete, is a three-aisled, barrel-vaulted, Mid-Byzantine basilica, built on the site of an Early Christian structure.

448. Siva.

The church of Aghia Paraskevi consists of a cavernous hollow serving as the bema, to which has been added a rectangular room covered with a low dome. Two layers of frescoes can be discerned. From the second layer are preserved the Evangelists in the pendentives, and full-body saints on the side walls (mid-14th c.).

449. Aghios Myron.

This is a large, cross-in-square, tetrastyle church with dome dedicated to Aghios Myron, bishop of Knossos in the 4th c., who is considered to have been born and suffered martyrdom at Raukos, the ancient city that existed here. The city named after Aghios Myron is thought to have taken over the see of Knossos towards the end of the first Byzantine period in Crete; this view is corroborated by the existence of remnants of an Early Christian basilica, upon which the cross-in-square church was built. About 10 churches of the same architectural type survive in Crete, and have been either episcopal churches or catholicons of monasteries. Their design was influenced by Constantinopolitan architecture. The side fanades feature blind arcades. The masonry with brickwork is covered by contemporary plaster with carvings imitating isodomic masonry.

450. Kitharida.

Panagia Eleousa is a three-aisled, barrel-vaulted church with an additional narthex extending along the three aisles. The bema is covered by a dome, with a low circular drum. In the S aisle is the interesting scene of Moses and the Burning Bush. Decorative and well-executed "rosettes" (circular, glazed ceramics) ornament the exterior fanade of the barrel-vaulted narthex.

451. Keramoutsi.

Near Keramoutsi, W of Heraklion city, on a range of hills, are the scanty ruins of Castel Malvesin, also known as Malvicino, a fortress that was the seat of the Castellany of Malevizi. As reported by G. Gerola, it was built in the early 13th c. by the Genoese E. Pescatore, in an attempt to challenge Venetian domination by fortifying key sites. The fortress controlled the

coast of Heraklion, the road inland, and had visual contact with the fortress at Temenos.

The barrel-vaulted, single-nave church of Saint Anthony at Keramoutsi features wall-painted decoration dated to 1434-5, according to a dedicatory inscription.

452. Rogdia.

Rogdia was mentioned in a document of 1248 as Rodea and in 1395 as Chera Rodea, named after the Mid-Byzantine church of Panagia (Chera means Lady). It is a single-nave, originally timber-roofed church that was extensively reconstructed during early Venetian occupation and survives to the present day. The original N wall features double blind arcades. The level surfaces are covered in plaster with carvings imitating isodomic masonry. In the 13th c. a large part of the structure collapsed, was rebuilt as a barrel-vaulted, single-nave church, and was frescoed in the second half of the 13th c. Adjoining the church, which was repeatedly repaired during Venetian occupation, a luxurious mansion was built in 1564 for the local feudal lords Georgios and Francesco Modino.

453. Heraklion.

Heraklion is built on the site of the ancient city that was the seaport of Knossos. It was prosperous in the Early Christian period but probably fortified in the 7th c. due to Arab raids. In 823 it was captured by the Arabs and converted to a centre for both commerce and piracy. The fortifications were reinforced by the conquerors and the city of Heraklion was renamed Chandax, from the Arabic for "Castle of the Moat" (which surrounded the defences). In 961 the city was liberated by Nikephoros Phokas, who planned to transfer it to a more secure site inland. This is the reason he built the large fortress at Temenos on two naturally fortified hills S of Chandax (which was then renamed as Kastro). The inhabitants seemed not to be in favour of this move and returned to the strongly fortified city. In the second Byzantine period (961-1204) the political authorities of the Theme of Crete and the archiepiscopal see were transferred to Kastro from Gortyna. Very few buildings of the time have been detected.

After the Fourth Crusade, when the island passed to the Venetians, Kastro became the capital of the "Kingdom of Crete", named Candia, and seat of the duke of the island, of the Latin archbishop, as well as of the Orthodox prelate (Orthodox bishops had been banished). The fortifications were reinforced and numerous glorious public and private buildings and Latin churches were established. The cathedral of Saint Mark,

a three-aisled basilica, is mentioned from the 13th century. The Orthodox church of Aghios Titos was where the skull of the saint and the icon of Panagia Mesopantitissa were kept; they were later transferred to Venice. Ruins of the Franciscan monastery of Saint Francis survive at the site of the presentday Archaeological Museum. The catholicon of the monastery of Aghios Petros Martyr and the remnants of the Dominican monastery survive close to the sea, to the W of the city, where excavations have revealed remains from the second Byzantine period and from Arab occupation. The catholicon of the Augustinian monastery of the Soter was vandalised to the ground years ago, while the churches of Panagia of the Crusaders and Saint John Prodromos are still preserved. The significant metochion of the monastery of Saint Catherine of Sinaites preserves the later catholicon. From the 15th c. the city started to expand outside the walls and so new, wider fortifications were constructed in the first half of the 16th c. In 1669 Heraklion was captured by the Turks after a twenty-year siege.

454. Knossos.

The Minoan city of Knossos continued to prosper in the Roman period. In the environs of the very old see of Knossos, at the site of Venizeleio Hospital, has been discovered a threeaisled Early Christian basilica of the 5th c, with a trefoil-shaped conch and remains of a mosaic floor. In the present-day village the church of Aghia Sophia was built on the site of the Early Christian basilica, parts of which have been embedded in the later building. A third funerary basilica was at the site of the University. In the 9th c. the see was transferred to Raukos (today Aghios Myron) and the administrative centre to Heraklion. Thus, in the years of Arab occupation a small settlement was left around the basilica of Aghia Sophia and the ancient ruins called Makrys Tichos (Macrinchicon). Using the latter name they were mentioned for the first time in the Duke of Candia's Marino Faliero document dating to 1248 (Faliero was a naval and army commander, then doge of Venice).

455. Archanes.

On the barrel vault of the church of Aghia Triada are evangelical scenes of the first half of the 14th c. The wall-paintings in archaic style in the church of Archangel Michael or Aghios Asomatos feature the Archangel's miracles and the donor Michael Patsidiotis; they are dated precisely to 1315-6, according to a dedicatory inscription.



453. Heraklion, Saint Francis (Ηράκλειο, Άγιος Φραγκίσκος)

456. Kounavoi.

The large Mid-Byzantine church of Saint Nicholas and Aghios Demetrios is the only example in Crete of a five-domed, cross-in-square place of worship.

457. Katalagari.

The Kastelos fortress was built on a hill close to the villages Katalagari and Kallone, controlling visually most of Pediada, up to Mount Dikti. It is a rectangular structure with weakly fortified walls on three sides (except N). On his plan, G. Gerola marks a significant number of buildings within the walls. In a greater area carved wine-presses dating to the period before the Venetian occupation have been discovered. Along with the fortresses of Lyktos, Kasteli Pediadas and Meleses, Kastelos controls the fertile region of Pediada. It original construction probably dates from the second Byzantine period.

458. Prophitis Elias.

The older name of the village of Prophitis Elias was Kanli Castelli (meaning Bloodstained Fortress). On the two-peaked Rocca hill, S of Prophitis Elias, is the fortress of Temenos, built on an area of about 50 ha. It was constructed by Nikephoros Phokas after the liberation of Crete in 961. According to information from Leon the Deacon, the fortress would serve as a secure place inland so that the city of Chandax could be transferred there. However, the inhabitants of Chandax were opposed to this transfer and returned to their ruined city to



459. Roukani, Saint John Chrysostom (Ρουκάνι, Άγιος Ιωάννης Χρυσόστομος)

reconstruct it. The Temenos fortress was used as the seat of a Castellany during the Venetian occupation and was ceded to the Querini family. It occupies the steep slopes of Rocca hill and its design follows the shape of the ground. There are bulwarks at various points. The towers are mainly semicircular, one is triangular and another is polygonal. The citadel is surrounded by a double wall and ends at the top of the hill in the form of an autonomous fort. Within the walls are four churches, and there are buildings in the citadel and elsewhere. Nine cisterns and a complex arrangement collect water from local springs.

459. Roukani.

The granting of the monastery of Saint John Chrysostom "a Rucano" to the Sinai monastery is mentioned in a document of Doge Pietro Ziani dated 1212. The monastery also appeared in a contract as property of the Latin Patriarchate of Constantinople and is included in the legacy of Cardinal Bessarion. From this monastery survives the cross-in-square catholicon of the 11th c., S of the present-day village. The dome is a reconstruction of the 18th c. and the ruined church has been extensively restored. The external surfaces feature blind arcades. In the S section, where an aisleless chapel has been added, the original plaster can be found, with carvings imitating isodomic masonry.

460. Meleses.

The fortress of Kastelos at Meleses was built on a hill with two peaks, and is invisible from a distance. It is of ellipsoidal shape and extends on two levels. On the plan by G. Gerola there are numerous buildings, especially in the E side. The fortress seems to have been constructed in the second Byzantine period. It controls the road to Pediada and has visual contact with Lyktos and the fortress of Katalagari.

461. Tholoi.

Tholoi is a fortified site on the top of a hill, near the village of Alagni Pediadas. It consists of a rectangular fortification wall and a robust two-storey building with a vaulted ground floor. It has visual contact with the fortress of Kastelos at Meleses and oversees the road between Pediada and Monophatsi. Originally, probably in the second Byzantine period, it is possible that there was a vigla at the site of the building. All other features date to the Early Venetian occupation.

462. Mikri Episkopi.

The church of the Metamorphosis of the Soter, today almost ruined, was the cathedral of the bishopric of Arcadia, known from the Tactica (Byzantine treatises on ecclesiastical administration and protocol) until the 10th c. It is a simple tetrastyle cross-in-square church with dome and narthex. The 10 or so churches of this type surviving in Crete were either episcopal churches or catholicons of monasteries. In the S conch are the remains of an exquisite depiction of the Baptism, which is of Palaeologan style of the mid-14th c. In the S chapel of Saint Nicholas are frescoes of the early 15th c. Well-executed frescoes, of Constantinopolitan tradition, and dated to 1444 according to a dedicatory inscription, are featured in the small, barrel-vaulted, single-nave naiskos of Panagia.

the life of Constantine dating from 1314-5, according to the inscription of the dedicator Georgios Pachnoutis. Their style combines features of the traditional, archaic art of the 13th c. with the new Palaeologan painting that had been gradually infiltrating Crete since the early 14th c. The evangelical depictions in the W section of the barrel vault represent Palaeologan art that had completely infiltrated Cretan painting in the mid-14th c. With this style is associated the second inscription, near the W door, mentioning Pachnoutis as the dedicator, but the date has been destroyed. Mention of the same patron in the two inscriptions reveals the quick acceptance of artistic developments that took place on the island in the first half of the 14th c.

463. Monophatsi.

The fortress was built on the Epano Kasteli hill, near the village of Tsifout Kasteli (Fortress of the Hebrews). This Turkish name is derived from a Jewish community that lived there during the Venetian occupation. The village is also known by the name Bonifacio. The fortress has been mentioned from 1212, a fact attesting its establishment before the Venetian occupation. In 1230 it was besieged by local rebels and in 1363 it was repaired. Since then it has been used as the seat of the Castellany of Monophatsi. In 1630 it is noted that the fortress is in a poor condition and it was deserted during the Turkish occupation. Its main fortifications were in the S section, where towers, a robust wall and a bulwark survive. At the highest point, in the SW of the fortress, are found remnants of a strong, quadrilateral tower. The barrel-vaulted, single-nave church incorporates elements from its original construction in the second Byzantine period. The fortress controls a very wide area of the fertile Messara Plain and has visual contact with the fortress of Melissa.

Outside the nearby Ini settlement, where the city of Arkades is located, the ruins of a three-aisled basilica with transept and sculpted decoration have been excavated.

464. Pyrgos.

The church of Saints George and Constantine has kept two of the three barrel-vaulted aisles. In the original N aisle the evangelical scenes and the life of Saint George are typical examples of the folk-style archaic art of the 13th c. In the S aisle, dedicated to Saint Constantine, there are frescoes from two periods: in the E section of the barrel vault are scenes from

465. Tsoutsouro. Inatos.

In Tsoutsouro was the ancient city of Inatos, seaport of Vienos. The important Early Christian basilica that has been excavated there features well-executed sculpted decoration dating from the 6th c. Besides the interesting architectural elements, Arabic inscriptions have been detected, a fact that makes plausible the view that the first disembarkation of the Arabs was at the Charakas site.



464. Pyrgos, Saint Constantine, wall painting (Πύργος, Άγιος Κωνσταντίνος, τοιχογραφία)

466. Kasteliana.

On Kastelos hill, NW of Ano Kasteliana, are the ruins of the Castel Belvedere fortress. During Venetian rule it was the seat of the Castellany of Belvedere. It is also known as Rizou or Rizokastro. The hill had been inhabited from Late Minoan times and continued to prosper until the Early Christian period, to which belong the remnants of a basilica with a mosaic floor. A stone-paved road leads from the plain to the fortress, within which is a barrel-vaulted, single-nave church of Panagia with wall-paintings of the 14th c. Interior space is found on three levels, where there are numerous remains of houses, cisterns and other structures. It seems that only the vulnerable locations on the hill had been fortified. The fortress was built by the Venetians in the 13th c., at the site of an older one, possibly Mid-Byzantine. It controls the fertile area of E Mesara and the passage to the Libyan Sea through Viannos Gorge.



469. Aghios Vasileios, church of Aghios Vasileios, wall painting (Άγιος Βασίλειος, ομώνυμος ναός, τοιχογραφία)

467. Chondros.

Aghios Theodoros is a barrel-vaulted, single-nave church with wall-paintings of Palaeologan style but provincial. Early Christian graves have also been discovered.

468. Keraton.

This fortress stands on steep Vigla hill (which resembles a horn), N of Keratokampos in the area of Viannos. It has visual contact over an extensive plain along the S coast of Crete, where the Arab navy landed. It was probably built in the second Byzantine period (961-1204), so that the only suitable place for landing in Mesara would be under control, which was part of a wider defence plan after the liberation of Crete. Within the enclosure are found buildings and large cisterns, indicating that the fortress could resist a long siege and host a large number of people. On the N side of the hill structural ruins and large quantities of pottery from antiquity and the Byzantine years are discernible. The fortress controls the road to the coast from inland. In the coastal area there were two ancient cities at the current sites of Tsoutsouro and Arvi, where Early Christian basilicas have been discovered and partially excavated.

469. Aghios Vasileios.

The single-nave church of Aghios Vasileios is found at the village of the same name. The church includes Venetian elements, though these have been degraded due to modern interventions.

470. Viannos.

The naiskos of Saint George has a pointed, Gothic-style barrel vault. The iconographical programme of the evangelical cycle and the life of the saint include some of the most rare pictures in Crete: the Tree of Jesse, the hymn "Anothen oi Prophetai" (the Prophets Above), the Exaltation of the Holy Cross, Saint Christopher carrying the Christ Child, etc. According to the founder's inscription, it is the work of the painter loannis Mousouros, dated 1401. The provincial style still appears in the local artistic tradition of the late 14th c., bypassing the influences of the innovative Constantinopolitan art introduced to Crete by immigrant painters. In the church of Aghia Pelagia

are found depictions of the evangelical cycle and, unique in Crete, scenes from the life of the saint. The founder's inscription mentions the Maris family, who were the dedicators, and the date 1360. At the site of Aghia Irene in Arvi Viannou there are ruins of an Early Christian basilica and a cemetery.

475. Evangelismos. Mouchtaroi.

The large-scale church of Evangelismos is of the domed, free cross plan type. Most remarkable are the wall-paintings in the W barrel vault, with scenes of Adam and Eve, and of the Parables of Jesus, well-executed works of art of the late 14th c. Their style is associated with the wall-paintings in the transept of Aghia Paraskevi Galyfas.

471. Emparos.

The church of Saint George features one of the most significant painting ensembles, dating to 1435-6 according to the founder's inscription. It is by the painter Manuel Phokas, one of the main representatives of Constantinopolitan art in Crete in the first half of the 15th c. This is the first well-known, signed work of the Constantinopolitan painter.

476. Diavaide.

The church of Aghios Georgios Sfakiotis displays evangelical scenes on the barrel vault and the life of the saint on the lower section, both expressed in the folkloric style of the first half of the 14th c. There is a unique depiction of Aghioi Georgios and Demetrios riding their horses on the sea accompanied by fishes.

472. Drapeti.

The wall-paintings (early 15th c.) of the small, barrel-vaulted, twin-naved church of Saints Anne and Nicholas combine evangelical scenes with episodes from the lives of the two saints.

477. Xydas.

In the barrel-vaulted, single-nave church of Saint Nicholas are frescoes representative of the Palaeologan art of the first half of the 14th c. Wall-paintings can also be found in the church of Saint George, dated to 1321 according to a dedicatory inscription.

473. Kasanoi.

The barrel-vaulted, single-nave church of Christ is decorated with wall-paintings of three periods. The Pantokrator and hierarchs in the conch are works of archaic art from the 13th c. The evangelical scenes in the middle section of the barrel vault date from the early 14th c. and the large picture of the Ascension in the E section dates from the early 15th c.

478. Kardouliano.

The wall-paintings of Panagia that have been removed are exhibited in the Historical Museum of Crete. They are provincial-style works of the mid-14th c.

474. Arkalochori.

The spacious church of Archangel Michael, originally barrel-vaulted and single-nave, was built in the late 13th c. In the mid-14th c. a narthex with a low dome was added to the W. Of interest are the pointed Gothic doorframes, which were widely installed in Cretan churches in the 14th and 15th c., due to the presence of the Venetians. Remnants of wall-paintings of the 13th and 14th c. survive.

479. Sklaverochori.

In the church of Panagia is the most important wall-painting ensemble of the last decade of the 14th c., distinguished in Crete by its exquisite artistic quality. It is the work of an unknown painter, one of the Constantinopolitan artists who settled on the island in the late 14th c. (and about whom information can be found in the archives). Besides the high-level art, the reproduction of iconographical types known from surviving monuments in Constantinople is characteristic. Among the saints of the Byzantine church calendar, the figure of Saint Francis of Assisi is remarkable, created according to Western

iconographical standards. The tradition of this type of art is reinforced by other painters who, in the first half of the 15th c., had emigrated from Constantinople to Crete, an island then favoured by historical circumstances. They managed to enhance the provincial style of the local artists and contributed to the formation of the Cretan School of Art.

480. Apano Symi.

The naiskos of Saint George is single-nave with an added transept. Both its sections are covered with pointed barrel vaults. The dedicatory inscription on the base of the E section of the narthex's barrel vault, mentions the painter Manuel Phokas and the date of the wall-paintings, October 1453, the year of the fall of Constantinople. Phokas is classified among the main representatives of the Constantinopolitan art tradition and an immediate precursor of the Cretan School of the 16th c.

481. Sampas.

In the church of Saint Nicholas are numerous depictions of the evangelical cycle and the life of Saint George. There is an interesting painting of Saint Francis of Assisi receiving the Stigmata, displaying Western influences.



482. Sgourokephali, Saint Nicholas, wall painting (Σγουροκεφάλι, Άγιος Νικόλαος, τοιχογραφία)

482. Sgourokefali.

The church of Saint Nicholas has evangelical scenes on the barrel yault from the second half of the 14th c.

483. Episkopi.

A good number of decorated churches survive in Episkopi. In the barrel vault of Aghia Paraskevi is preserved the extensive cycle of the life of Aghia Paraksevi, without evangelical scenes and featuring numerous Western influences. The church of Archangel Michael presents evangelical scenes of the mid-14th c. in the barrel vault. Remains of exquisite frescoes, representative examples of Constantinopolitan art of the late 14th c., are in the church of Saint Anthony. Kera Limiotissa is a single-nave church with a dome dating from the 10th c. Fragments of wall-paintings from the 10th, 13th and late 14th c. – the latter in the conch with the Theotokos among Angels. Saint George at Toupaki features wall-paintings of the Constantinopolitan tradition associated with the Phokas' art.

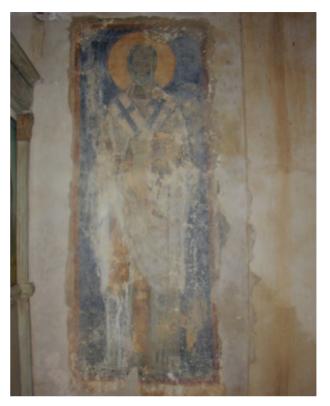
484. Galyfa.

The naiskos of Aghia Paraskevi is barrel-vaulted and singlenave, with the later addition of a transept. The painting of the original church, of the early 13th c., continues the tradition of monumental Comnenian art. Of interest is a depiction of a dedicator offering a church, next to the Virgin Mary in the conch. The transept features numerous pictures associated with wall-paintings, dating from the eighth and ninth decade of the 14th c.

485. Bizariano. Lyktos.

The ancient city of Lyctus prospered in the Early Christian years. It is mentioned as a see in the 8th c. Beneath the Timios Stavros church (Holy Cross) survives a mosaic floor of a basilica of the 5th c. Possibly, a second basilica lies beneath the church of Saint George. In the church of Aghios Panteleimon at Bizariano (11th c.) architectural components from Early Christian basilicas in Lyktos have been embedded. The citadel, at an altitude of 600 m, dates from the 7th-9th c.; it

seems that it was inhabited in the second Byzantine period. after 961, when the current village of Xvdas developed there. Aghios Panteleimon at Bizariano is a large, three-aisled, originally timber-roofed basilica of the 11th c. The pointed barrel vaults of the aisles date from the period of Venetian rule. The external fanade of the S wall features blind arcades and parts of Byzantine reliefs and Hellenistic inscriptions embedded in the walls as decorations. The construction of the E column of the S colonnade with the superposed Corinthian capitals is unique in Crete. In the interior are wall-paintings from three different eras and styles. In the conch of the bema are the remains of frescoes and the inscription of the sponsor, Georgios Ploumides, dating from the 13th c. The remnants of Saint John Prodromos' depiction in the S conch and the full-body wallpainting of Saint Nicholas in the S wall are dated to the 11th c. Further to the W on the same wall remain figures of the 12th c. Another series of saints on the N wall displays the archaic features of the first half of the 13th c.



485. Bizariano, Aghios Panteleimon, wall painting of the first phase (Μπιζαριανώ, Άγιος Παντελεήμονας, τοιχογραφία α' φασης)

486. Chersonisos.

At the sites of Kastri and Piskopiana two three-aisled Early Christian basilicas with parts of mosaic floors (5th-6th c.) have been discovered. Rescue excavations have yielded numerous remnants of basilicas, Early Christian graves, and mosaic floors of the Late Roman and Early Christian periods.

487. Potamies.

The barrel-vaulted church of Christ is totally covered with very well-executed frescoes of the eighth decade of the 14th c. The depiction of the half-body Pantokrator in the conch, instead of Panagia Platytera, is a feature of iconographic arrangement in small Cretan churches without a dome. Panagia Gouverniotissa is among the very few Cretan churches from the period of Venetian occupation following the free cross plan with dome. Its extensive iconographical programme is in good condition. It is a high-standard Palaeologan-style ensemble of the early 14th c., one of the most significant in Crete.



485. Bizariano, Aghios Panteleimon, wall painting of the second phase (Μπιζαριανώ, Άγιος Παντελεήμονας, τοιχογραφία β' φάσης)

488. Avdou.

Near Avdou are remnants of an Early Christian basilica with mosaic floors. Saint Constantine contains frescoes by Manuel and loannis (1444-5), among the most important of the Constantinopolitan-style art of the Phokas family. The sponsor's inscription mentions the painters, the sponsoring priest Manuel, and the date. It is remarkable that, although it was a period of Venetian occupation, the inscription also included the name of the Byzantine Emperor loannis Palaeologus, during whose reign the church was decorated. From the wallpaintings of Saint Anthony there survive evangelical scenes in the barrel vault and a full-body saint on the S wall, dating from the third quarter of the 14th c. The large church of Panagia is a domed, free cross plan structure. It features brickwork decorations and, in the blind drum, a remarkable doorframe with a pointed arch of Gothic style, which gradually prevailed in Cretan churches of the period of Venetian rule. The extensive iconographical programme in the barrel-vaulted, single-nave church of Saint George includes scenes from the saint's life (late 14th c.).

489. Kera.

The catholicon of the Panagia Kardiotissa monastery (14th c.) was formed gradually with the addition of three barrel-vaulted aisles and transverse narthex to the original aisleless church. The wall-painted decoration matches the various building



494. Choumeriako, Panagia (Χουμεριάκω, Παναγία)

phases. There are distinctive scenes from the life of the Virgin Mary in the barrel vault instead of the evangelical cycle, a practice that has been observed in other catholicons; scenes from the life of the honoured saint are still included. The original decoration dates from the 14th c. The numerous evangelical depictions extend to the barrel-vault of the nave, and the Second Coming on the barrel vault of the S aisle, date from the mid-14th c. On the E wall of the S aisle is a large Crucifixion of the second half of the 14th c.

490. Malia.

An Early Christian three-aisled basilica has been indicated at Malia, while in the nave of Saint George folk-style wall-paintings of the second half of the 14th c. are preserved.

491. Latsida.

The apse of Panagia Keragoniotissa has wall-paintings of the Virgin Mary praying and of the Lamb of God among officiating prelates (late 14th c.).

492. Neapolis.

In Aghios Onuphrios, catholicon of a small monastery, are frescoes of provincial style dating from the second half of the 14th c.

493. Limnes.

Saint John is a barrel-vaulted, single-nave church with wall-paintings in Palaeologan style (late 14th c.)

494. Choumeriako.

The name of this village originates with the Byzantine Choumeriakos family. In the centre is the cross-in-square church of Panagia, which has suffered extensive damage and degradation. From the wall-paintings there only survives the Pantokrator in the dome, work of the mid-13th c.

495. Limnakaro.

Limnakaro is a minor plateau S of the Lassithi plateau. Aghios Georgios village has as its sole structure the cross-vaulted Aghio Pnevma church (Holy Spirit) (14th c.). In the 19th c. an aisle was added to the N side. Wall-paintings from the early 14th c. have been discovered.

496. Mesa Lakkonia.

In the small, barrel-vaulted church of Archangel Michael are wall-paintings from 1431-2.

497. Elounda.

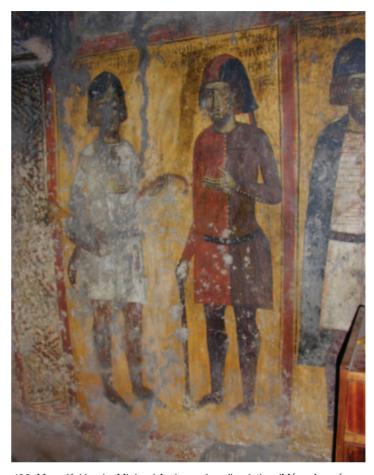
Two three-aisled Early Christian basilicas have been detected in Elounda. The first features a mosaic floor with an inscription by the sponsor Theodoulos. The second, also with a mosaic floor, includes a marble ambo platform with an engraved inscription by the sponsor Thomas the deacon.

498. Aghios Nikolaos.

Saint Nicholas is the earliest example of an aisleless, domed church in Crete, dating to the 9th c. It displays fragments of aniconic decoration from the time of Iconoclasm and features a cross in the conch, interlace ornaments in the E barrel vault, geometric shapes on the side walls and vegetal motifs on the base of the cylindrical dome drum. In the barrel-vaulted, single-nave church of Panagia three layers of frescoes are preserved. The earliest is in the E section of the barrel vault and includes evangelical depictions and scenes from the life of the Virgin Mary, dating to 1300. In the conch the officiating prelates belong to the early 14th c., while the evangelical scenes in the W section of the barrel vault have been placed at the end of the 14th c.

499. Kritsa.

Panagia Kera is a large, three-aisled church with a domed nave. Its form is a result of later additions of two aisles S and N of the original church, roofed with semicircular barrel vaults and a dome over the centre of the nave. The wall-painted dec-



496. Mesa Kakkonia, Michael Archangel, wall painting (Μέσα Λακκώνια, Μιχαήλ Αρχάγγελος, τοιχογραφία)



498. Aghios Nikolaos, church of Aghios Nikolaos, layers of painting (Άγιος Νικόλαος, ο ομώνυμος ναός, στρώματα ζωγραφικής)



498. Aghios Nikolaos, church of Aghios Nikolaos (Άγιος Νικόλαος, ο ομώνυμος ναός)



499. Kritsa, Panagia Kera (Κριτσά, Παναγία Κερά)



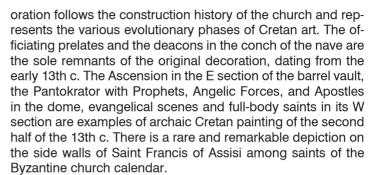
499. Kritsa, Panagia Kera, Saint Anne aisle, wall paintings (Κριτσά, Παναγία Κερά, κλίτος Αγίας Άννας, τοιχογραφίες)



499. Kritsa, Panagia Kera, Saint Anne aisle, wall painting (Κριτσά, Παναγία Κερά, κλίτος Αγίας Άννας, τοιχογραφία)



499. Kritsa, Saint John in the Cemetery, wall paintings (Κριτσά, Άγιος Ιωάννης του Νεκροταφείου, τοιχογραφίες)



The S aisle, dedicated to Saint Anne, is decorated with the most complete life cycle of the Virgin Mary in Crete, a typical example of Palaeologan art on the island, dating from the mid-14th c. The wall-paintings in the N aisle with the extensive scene of the Second Coming belong to the same artistic tradition, but featuring a more provincial style. Saint John, in the cemetery, is a small barrel-vaulted church decorated with evangelical scenes, the life of Prodromos and scenes of the damned in hell. A dedicatory inscription dates the folkstyle painting to 1390. The small single-nave church of Saint George displays frescoes of two periods. The decoration in the conch of the bema and the E section of the barrel vault is archaic painting (second half of the 13th c.), while the W section features evangelical scenes and episodes from the life of Saint George (early 14th c.). Remnants of frescoes dated to 1354-5 by inscriptions have been discovered in the church of Saint Constantine.



499. Kritsa, Saint George, wall painting (Κριτσά, Άγιος Γεώργιος, τοιχογραφία)

500. Kroustas.

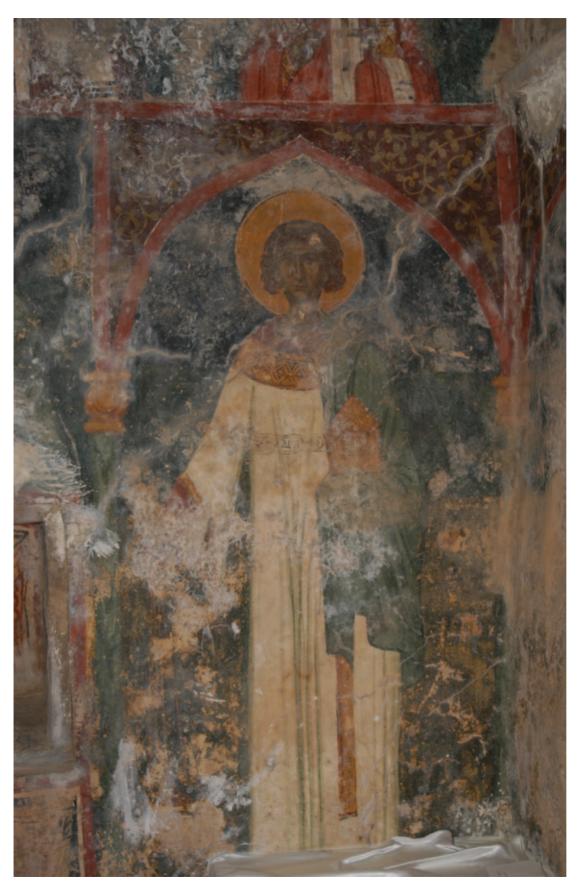
The decoration of the barrel-vaulted, single-nave church of Saint George is a typical example of archaic painting featuring evangelical scenes and episodes from the life of the saint. Palaeologan art of remarkable quality with an inscription of 1347-8 is found in the church of Saint John at Lakkoi, including a rare built altar screen decorated on both surfaces. The belated penetration of Palaeologan art into Crete was due to the Venetian occupation (1204-10) and it appeared in its complete form mainly from the end of the second decade of the 14th c.

501. Males.

Panagia Mesochoritissa is a barrel-vaulted church with wall-painted decoration from two periods. In its E section are evangelical scenes with Western influences (14th c.). In the W section are numerous illustrations from the life of the Theotokos, dated to 1431-2 according to inscriptions.



500. Kroustas, Saint john at Lakkoi, wall painting (Κρούστας, Άγιος Ιωάννης στους Λάκκους, τοιχογραφία)



502. Anatoli.

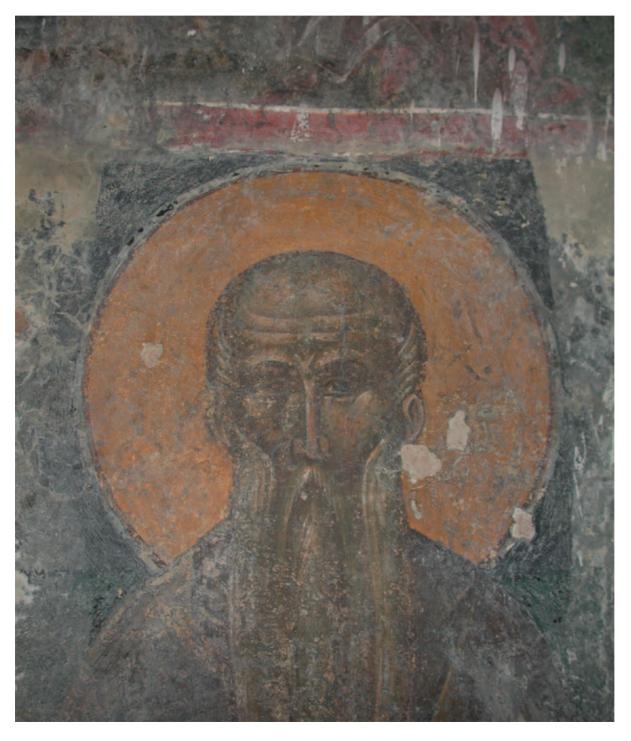
At Apano Karkasa within a ruined monastery survives the small church of the Soter, with wall-paintings from the 14th c. At Kato Karkasa, on the S wall of a single-nave church remain remnants of frescoes from the late 14th c. The church used to be the catholicon of a monastery founded by the scholar abbot Neilos Damilas, leader of the early Cretan Renaissance. The two large despotic (altar screen) icons of Christ Pantokrator and Panagia Hodegetria, both representative of Constantinopolitan art of the late 14th c., are kept in Males.

502. Anatoli, Panagia Keragrammeni, wall painting (Ανατολή, Παναγία Κεραγραμμένη, τοιχογραφία)

503. Meseleroi.

Saint George is a single-nave church with interesting iconographical contributions from the evangelical cycle and the life of the saint, dating from the 14th c. Aghia Marina is a small

church of the 13th c., completely covered with frescoes of archaic style. Panagia Phaneromene at the Vriomeni site is the single-nave catholicon of an old monastery with wall-paintings dated to 1401-2 according to an inscription.



503. Meseleroi, Panagia Phaneromeni, wall painting (Μεσελέροι, Παναγία Φανερωμένη, τοιχογραφία)

504. Kapistri.

The single-nave church of Saint George features wall-painted decoration in provincial style dating from the 14th c. It includes episodes from the life of the honoured saint.

505. Hierapetra.

The city of Hierapetra has been documented since antiquity. but prospered mainly in the Roman period. In the early Christian years, a bishop of Hierapytna was first mentioned at the Synod of Sardica in 342. It was later reported as a diocese of Hiera and finally as a diocese of Hiera and Siteia. The city was probably destroyed by the Arabs circa 828, but still existed in subsequent years. The low wall detected at the W boundaries of the city, near the site of the Roman "Naumachia", dates from the years before the liberation of Crete (961). Other remains of the same period survive S of the church of Christ in the coastal area. The see was transferred to Episkopi after 961. In the early 20th c. the major Mid-Byzantine church of Panagia Eftatrouli had survived at Episkopi but was demolished just before G. Gerola's visit so that a modern church would be built. From the episcopal complex all that is left today is the small, domed bath (11th c.). The cathedral was converted into a church of Saint George during the Venetian occupation. Then, in the 16th c. the barrel-vaulted, single-nave church of Aghios Charalambos was added to the S section.



505. Episkopi of Hierapetra, Saint George (Επισκοπή Ιεράπετρας, Άγιος Γεώργιος)

506. Mesokastela.

Fortresses are on two out of four hills near the village of Kalamafka at Hierapetra and surround a fertile area. The two naturally fortified hills are reinforced with walls. The first is smaller, while the second surrounds a Byzantine settlement with visible remains and cisterns. The fortresses have been built near the main road from Merambelos in the N of Lassithi to the coast of Myrtos at Hierapetra, and control wide sections of the S coast, of the Isthmus of Hierapetra and part of the N coast.

507. Kavousi.

Saint George is a small, barrel-vaulted church with the addition of a later transverse narthex. In the interior it is totally covered with numerous evangelical scenes, the life of the saint and the Second Coming. The small church of Panagia, at the cemetery, displays scenes from the life of the Virgin Mary in the barrel vault, instead of the evangelical cycle; they are dated from the early 15th c.

508. Sphaka.

At Sphaka is the small, barrel-vaulted, single-nave church of Panagia, with remnants of folk-style frescoes of the 14th c.

509. Mesa Mouliana.

The three-aisled, barrel-vaulted church of Aghia Triada preserves a few remains of frescoes in the apse of the nave.



509. Mesa Mouliana, Aghia Triada (Μέσα Μουλιανά, Αγία Τριάδα)

510. Oxo Mouliana.

In the single-nave church of Saint George has been indicated wall-painted decoration from 1426-7, according to the founder's inscription.

511. Adromyloi.

At Adromyloi lies a barrel-vaulted, single-nave church, totally covered with wall-paintings, and featuring an extensive cycle of evangelical scenes. The wall-paintings date to 1415 according to a founder's inscription.

512. Lithines.

At Lithines stands the barrel-vaulted church of Panagia with wall-paintings of the late 14th c. There is a large collection of remarkable portable icons of the late 14th and 15th c.



512. Lithines, Panagia, wall painting (Λιθίνες, Παναγία, τοιχογραφία)

513. Panteloi.

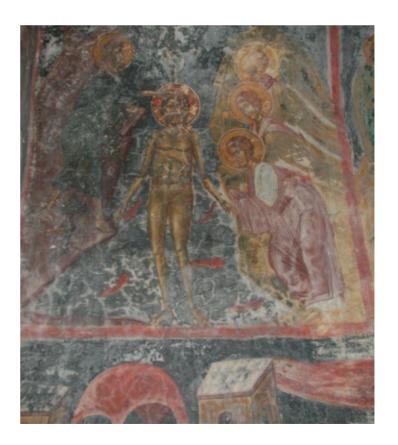
The wall-paintings of the barrel-vaulted, single-nave church date to the early 15th c. Of interest are the scenes from Genesis of the First Man and Woman.

514. Papagiannado.

At Papagiannado is a twin-naved, barrel-vaulted church with wall-paintings in the S aisle, dated to 1363-4 according to a founder's inscription.

515. Aghios Georgios. Tourtouloi.

Saint Constantine is a small, barrel-vaulted church with remains of frescoes from two periods (13th and 14th c.).



513. Panteloi, Soter, wall painting (Παντέλοι, Σωτήρας, τοιχογραφία)

516. Episkopi Siteias.

The see of Siteia was transferred to the small settlements of Ano and Kato Episkopi in the second Byzantine period, and maintained in the years of Venetian rule. At Kato Episkopi is found the domed, single-nave Mid-Byzantine church of Aghioi Apostoloi. Originally a bath, the church is possibly associated with the episcopal church, which does not survive. At Ano Episkopi the cathedral of Saint John was built as the three-aisled, barrel-vaulted basilica type, mostly dating to the period of Venetian rule. In the W section Mid-Byzantine remnants remain, from when the church was possibly three-aisled and timber-roofed. Above the main entrance remains the coat of arms of Gaspare Viviani, Latin bishop of Siteia, who must have been responsible for the reconstruction of the church.

517. Krya.

The fortress Monteforte, or Apano Kasteli (as local inhabitants call it), was built on a naturally fortified hill E of the village of Epano Krya. It was first mentioned in 1303 when it was seriously damaged by earthquake. It was reported by Proveditore Foscarini in 1579 that the fortress, which was considered to be useful due to its position, needed repairs. The hill is almost circular and with only two access points, and has been partly fortified with a wall. The main entrance is in the N and is protected with a tower. Within the fortress survive are structural remains, a large cistern and a single-nave church. It was probably built in the second Byzantine period.

518. Gras.

On a hill N of Gras (today Aghios Stephanos) at Siteia stands the Kastelos fortress. The hill is steep and provides only one smooth access point, in the S. In the interior are scattered structures and pottery. The strategic position of the fortress, possibly built in the first Byzantine period and used through the second Byzantine period, controlled the coast of Makrys Yialos, the road between Siteia and Hierapetra and had visual contact with the fortresses at Mesokastela.



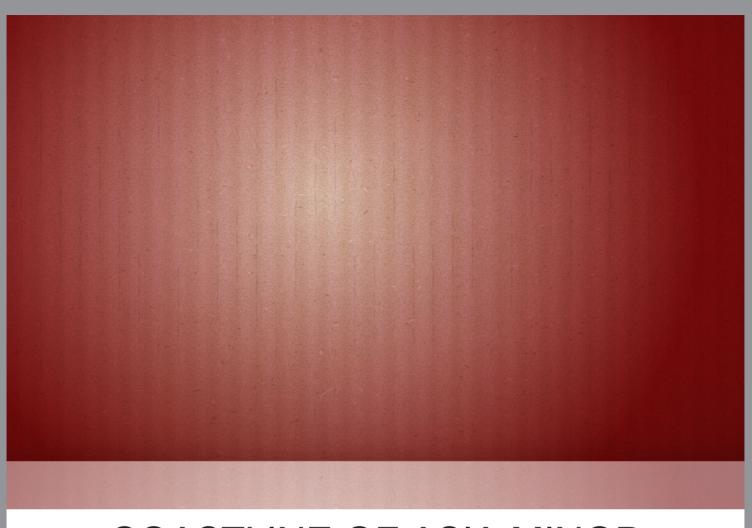
516. Episkopi Siteias, Aghioi Apostoloi (Επισκοπή Σητείας, Άγιοι Απόστολοι)

519. Monastery of Panagia Akrotiriani (Toplou).

This fortified monastic complex is one of a kind in Crete and dates from the period of Venetian occupation. The original nave of the catholicon features wall-painted decoration of the 14th c., mainly with scenes of the life of the Virgin Mary. A remarkable collection of Byzantine and Post-Byzantine icons and incunables is exhibited at the monastery.

520. Erimoupolis. Ancient Itanos.

The ruins of two Early Christian, timber-roofed basilicas survive: one is within the ancient city of Itanos and features conches at the sides of the nave, and the other further S with remains of a mosaic floor.



COASTLINE OF ASIA MINOR AND EASTERN THRACE





Lycia

521. Sicak Iskeleri. Aperlae.

There are four Early Christian basilicas with numerous building phases. At Simena Kale is a three-aisled basilica. On the small fortress Byzantine interventions can be detected. The oblong islet Dolichiste (currently known as Kekova) seems to have been systematically inhabited. There are remnants of numerous houses and of a sunken chapel. In Tersane cove, in the NW of the island, there used to be remnants of basilicas. At Tristomon (Üçağiz), known as Teimioussa in antiquity, there stands a barrel-vaulted chapel with a domed annex, of uncertain date. A free-standing gate decorated with a cross possibly belongs to an Early Christian basilica.

522. Kilinçli. Apollonia.

In Apollonia (Kilinçli), 1 km N of Aperlae, are the impressive remains of a domed, cross-in-square Mid-Byzantine church at the location of the theatre. NW of the theatre is an Early Christian basilica.

523. Gelemis. Patara.

Remnants exist of at least four basilicas (5th-6th c). The basilicas at the harbour and in the city were three-aisled, one with a transept. After their destruction, cross-in-square churches were established. Besides these, there are other smaller churches. Minor parts of the city were fortified, possibly in the reign of Justinian. The harbour was fortified in the middle ages and an impressive domed church was built on earlier foundations.

524. Kinik. Xanthos.

The large, well-preserved East Basilica dates from the Early Christian period (circa 500). It features an atrium with mosaic floors, and a tetraconch baptistery, converted into a chapel in the Mid-Byzantine years, which includes frescoes and an altar screen with reused Early Christian capitals. At the citadel, the three-aisled basilica of the 6th c. is a large complex with a triconch baptistery or martyrium, many annexes and a large cistern. A smaller three-aisled basilica is located in the W section of the Roman agora. Many more edifices are preserved, some with surviving mosaic floors. The citadel was fortified again between the mid-6th and the early 7th c.

525. Letoon.

Letoon features a three-aisled basilica with rows of piers and annexes.

526. Pydna.

At Pydna, also called Cydna, is a Hellenistic fortification that was repaired after the 6th c. It was here that a three-aisled basilica with rows of piers, two apses and annexes was built in the 6th c. This basilica was reconstructed into a cross-in-square church in the 10th c. Ruins of a church also exist outside the walls.

527. Karacaburum. Aghia Akra.

At Karacaburum, also named Yediburum or Kötüburum, formerly called Aghia Akra, is a Byzantine settlement. A three-aisled, three-apsed basilica (6th c.) with annexes and sculptures is found here.

528. Sancakli Limani. Kalavatia.

At Kalavatia is a Byzantine settlement. A tower and a twinnaved church, with remnants of wall-paintings in the apse, have been observed in the harbour area and can be dated to the 7th c.



524. Xanthos, basilica (Ξάνθος, βασιλική)



529. Gemiler Adası, basilica B (Gemiler Adası, βασιλική Β')



529. Gemiler Adası, basilica C (Gemiler Adası, βασιλική Γ')



529. Gemiler Adası, covered corridor (Gemiler Adası, σκεπαστή δίοδος)

529. Gemiler Adası, Karacaören Adası. Aghios Nikolaos or Perdikonisi.

In the cave of Ölüdeniz and its environs. S of Fethive, are the ruins of numerous Early Christian churches. Particularly impressive are the buildings on the islet of Karacaören Adası: a basilica with baptistery and residences that probably belonged to a monastic complex or were accommodation for pilgrims, as well as various vaulted graves and cisterns. From two installations for the grounding of ships there remain rockcarved stairs leading to the church. All the buildings were constructed of rough stones and mortar. There used to be sculpted decoration and some sculptures originating from Prokonnesos. On the larger islet, Gemiler Adası, five churches have been discovered. Basilica A is extremely sea-weathered. The wide apse and the very large baptistery decorated with marble revetments and mosaics attest to the significance of the church. Basilica B still preserves its E section at a good height, and features many Ionic impost capitals. Basilica Γ is located almost on the peak of the island. It is a three-aisled basilica with piers, but without galleries. Many remnants survive from its marble decoration, and there are architectural elements of porous stone. Mosaic floors have also been revealed. A 200 m long covered corridor leads from Basilica Γ to Basilica Δ . It is a unique Byzantine structure that facilitated the movement of pilgrims from one church to the other, and protected them from rain and sun. Of Basilica Δ only the outline can be discerned, but remnants of sculptures suggest its opulent decoration. The fifth church is covered by bushes.

Numerous other structures have been identified on the island: graves of various types, including some domed tombs, many cisterns, and ruined house walls still standing at a good height. In the Early Christian and medieval years the cove of Ölüdeniz was an anchorage and station for ships travelling from Constantinople to the E Mediterranean Sea. The monasteries of the area prospered at the time as they were visited by traders and pilgrims. Many of these monasteries have been associated with the preservation of sacred relics, which attracted pilgrims, a fact justifying their wealth. It is not known what the implications were of the Arab raids in the 7th and 8th c. It seems that some churches were still active after the raids, as indicated by fragments of frescoes. Early Christian sculptures exist in Kayaköy (also called Kaya) – the medieval site of Levissos (later Levissi).

530. Fethiye. Telmessos, Anastasiopolis, Makri.

The citadel features medieval walls, possibly of the 12th c., with later repairs. The surrounding islands have numerous medieval ruins.

531. Kaunos, Hegia, near Delyan.

The remains of numerous single-nave and three-aisled Early Christian basilicas have been found. The church standing in the centre of the city, between the theatre and the thermae, is a relatively short and wide structure with a polygonal apse in the E. Judging by the massive piers, the centre of the nave was covered by a dome, i.e. it was a domed basilica. The aisles were barrel-vaulted. Architectural sculptures survive, including capitals from a local workshop and parts of an ambo. Mosaic floors have been found in an annex E of the basilica. The church can be dated to the late 6th c. or the early 7th c. The remaining Early Christian elements in the city, like walls and cisterns, have not been investigated.

Caria

532. Gerbekilise, Tracheia (?).

In a cove is a Byzantine settlement (perhaps associated with the bishopric of Tracheia), where remains of four churches survive. One of them is a small, possibly Early Christian basilica with piers. Another is a Mid-Byzantine cross-in-square church with dome.

535. Knidos.

The city, already renowned from the archaic period, was originally located S of the Knidos promontory, near present-day Datça, but in the early 4th c. was moved to a more favourable location on the peak of the promontory. To date, four three-aisled basilicas and three single-nave ones have been detected. Some of them had been built above ancient monuments with ancient material. Mosaic floors and panels from local workshops have also been found. The basilicas are generally dateable to the 5th-6th c.



531. Kaunos, church in the center of the city (Καύνος, ο ναός στο κέντρο της πόλης)

533. Serce Liman.

A shipwreck has been found with fragments of glass vessels that were intended for recycling, many other vessels in good condition originating from the Fatimids of Egypt, and numerous Byzantine amphorae of the 9th-11th c. Many of the finds are exhibited in Bodrum museum. The ship came from Syria and sank in 1020-30.

534. Bozburum.

A plethora of 9th-10th c. amphorae from the Crimea has been discovered in a shipwreck.



535. Knidos, basilica of the Agora (Κνίδος, βασιλική της Αγοράς)

536. Turgut.

Among many small medieval structures, standing here are a domed Mid-Byzantine cross-in-square church and a cross-shaped church.

537. Sedir Adası. Cedreae.

E of the Ceramic Gulf is a complex of three islands. On the two larger are preserved remains of two Early Christian basilicas, of a chapel and of other structures identified as shops. On the island of Orta Adası survive shops and remains of a domed structure.

538. Ören. Ceramus.

The settlement was destroyed in recent years. There were three Early Christian basilicas, remnants of thermae and of other structures, and possibly of a mausoleum. A small fortress to the N dates to the Byzantine period. Numerous sculptures survive from various eras. At Aşağı Mazı is a three-aisled basilica with three apses.

539. Ala Kilise or Alakişla. Anastasiopolis.

Ala Kilise is located on a bay E of Halicarnassus. The "basilica at the harbour" survives, though in a bad condition. To its W is a centrally planned structure, possibly funerary. To the W of the three-aisled "central church" a tetraconch baptistery was added as an annex. The last three buildings mentioned preserve remnants of frescoes from the 6th and 7th c. Remains possibly of large thermae exist W of the "central church". Many more ruins of houses, of thermae and of graves are discernible. The settlement must be dated to the 5th-6th c. At Şeytan Körfesi, also called Şeytan Bükü, 3 km E of Ala Kilise, are remains of a three-aisled basilica with piers and annexes, while at a short distance is a funerary monument and a bath house, possibly parts of a monastic complex.

540. Yassi Ada.

This small island lies SE of Myndos, opposite Pserimos. Two shipwrecks, which occurred circa 500 and 626, have been found here.

541. Gümüşlük. Myndos.

In the small town located on a bay of the Halicarnassus promontory is a three-aisled basilica distinctive for its restricted length. After some destruction a small chapel was built above the nave.

542. Strobelos.

Significant Byzantine fortress (8th-13th c.), built on a steep mountain SW of the Halicarnassus promontory.

543. Bodrum. Halicarnassus.

A large mansion with mosaic floors dates from the 5th c. In 1405-7 the Knights Hospitaller built Saint Peter's Castle, where a Gothic chapel is located. In the castle's museum Byzantine and Frankish objects are on display. The most important exhibits originate from the shipwrecks of Yassi Ada and Serce Liman.

544. Torba.

Near the village (whose ancient name remains unknown, 8 km E of Halicarnassus, is a complex of buildings from Late Antiquity, including a three-aisled basilica with remnants of mosaic floors. There are in addition a funerary chapel, a bath house with mosaics, a large cistern, and an extensive building, possibly an episcopal palace. Remains of the harbour are also discernible.

545. Manastir Dağı.

On a hill, in the NW of the Halicarnassus promontory are remains of a three-aisled, barrel-vaulted basilica with three apses and galleries, possibly part of a monastery. It can be dated to circa 600.

546. Küçük Tavşan Adası.

On the small island called Aghioi Apostoloi in the 19th c., survives a three-aisled, barrel-vaulted basilica with three apses that can be dated to circa 600. There are remnants of frescoes from various periods, the most recent from the 13th c.

547. Varvil Limanı. Bargylia.

Three Early Christian basilicas and a structure identified as a "palace" (possibly an episcopal palace), have been detected. On the S hill of the city stands a Byzantine fortress.



546. Küçük Tavşan Adası, church (Κόςόκ Tavşan Adası, εκκλησία)

548. Kuren, Kıyıkışlacık. lasos.

There are ruins of three Early Christian basilicas with mosaic floors. After the destruction of the three-apsed basilica on the acropolis, a centrally planned building was established above its E section in the 10th (?) c. Next to the extra muros basilica are remnants of the episcopal palace. To the N of the promontory are the remains of Byzantine fortifications.

549. Kapıkırı. Herakleia under Latmus or Latros.

Herakleia was built at its current site in the 4th c. BC. The earlier Latmo lies 1 km to the E. Originally Herakleia was located on a bay and served as a harbour. After the 13th c., with the gradual deposits from the river Maeander, the bay was turned into a lagoon (Bafa Gölü). In the mid-7th c. monks that had to abandon Sinai and Arabia settled on Mount Latmus. Three monasteries and hermitages in caves are mentioned in the Life of Saint Paul the Younger (circa 969). With the domination of the Seljugs (1071), the inhabitants of Herakleia fled to Menet Ada Island, to a location named Melanoudion. Remains of a three-aisled basilica and of a bishop's palace (?) date from the Early Christian era. Remnants from the same period also exist at Ioniopolis, opposite Melanoudion. The church on Menet Ada Island, the triconch church at the Kiliselik monastery, and the basilicas with piers at the Byzantine settlement of Latmus and on the island of İkiz Ada are Mid-Byzantine in date. Of particular importance are the remains of churches and monasteries, as well as the remnants of frescoes from the time of the ruling Laskaris family, emperors of Nicaea, dating from the 13th c., such as the crossin-square conventual churches on the islands of Kahve Asar Ada and Kapıkırı Ada. Fragments of wall-paintings survive in the caves of Pantokrator (9th c.), Stylos (12th-13th c.), Latmus (13th c.), and Yediler (circa 1200).



549. Herakleia under Latmus (Ηράκλεια Λάτμου)



549. Latmus, Yediler, wall painting (Λάτμος, Yediler, τοιχογραφία)

550. Didim. Didyma, Justinianopolis.

After a Goth raid in 262, the famous sanctuary of Apollo had its six middle columns embedded in a wall and joined with the protruding walls of the temple's cella to create a fortress. The rebuilding of the sanctuary was interrupted in 391 during the time of Theodosius I. In its large courtyard a three-aisled basilica was constructed circa 500 (?), which was later destroyed during archaeological excavations at the ancient temple. The E section of the basilica was above the monumental staircase, while the baptistery, a triconch structure surviving in good condition, was W of the basilica. Many examples of architectural sculptures survive. The fortress was reinforced by Byzantine Emperor Justinian I (r. 527-565), and possibly during the Arab raids that started from the mid-7th c. In the late 10th c. the church and the fortress were reshaped, following a fire, according to an inscription of 988. The site, named "leron", was used as a bishop's see until the 13th c. Remnants of architectural sculptures indicate that a cross-in-square church existed at the site in the Mid-Byzantine period. Both the ancient



550. Didyma, Apollo sanctuary (Δίδυμα, ιερό του Απόλλωνα)



552. Priene, basilica (Πριήνη, βασιλική)

temple and the basilica were destroyed by earthquake in the mid-13th c. An earthquake in 1493 caused many columns of the ancient sanctuary to collapse. The following works all took place in the Early Byzantine period: reshaping of the thermae (early 5th c.), the projects on the main street (5th-6th c.), and the destruction of the sanctuary of Artemis and the basilica built at the edge of the city. After 533 the city was renamed Justinianopolis. Close to Didyma lie, among other places of worship, Panagia of Dekapentavgoustos, and a three-aisled basilica. Further churches have been detected from building remains and from architectural sculptures.

551. Balat. Miletus.

The lower sections of the walls of the "Great Ekklesia", constructed circa 530-40, survive in good condition. The church's plan included parts of earlier buildings. As a result the propylon had been removed from the axis of the church. To the N lies the baptistery and to the SE a circular structure with interior conches, possibly a martyrium. The church of Archangel Michael and the neighbouring bishop's palace to its N were built circa 600, according to the founder's inscription, at the site of the sanctuary of Dionysus, where in the early 5th c. a church had been established. The "Round Ekklesia" S of the city has a complicated building history and it cannot be safely determined if it had been built from the foundations. It seems that a circular building was established above an older residence and was converted into a church in the 5th c. It was supplied with a small apse and eight columns were added to support the dome. Architectural sculptures attest the existence of other churches that have not been discovered. The building that was established by Emperor Justinian and his wife Theodora in 538 has not been detected, according to an extensive inscription embedded in the gate of the city walls. During the Arab raids, circa 800, the theatre was converted into a small fortress. The city was fortified again in the mid-12th c. after it suffered destruction by earthquakes, and thus it was restricted to the hill NE of the theatre. The fortress was repaired in the early 13th c., in the era of the ruling Laskaris family, emperors of Nicaea.

Ionia

552. Güllübahçe. Priene.

There are impressive remains of a three-aisled basilica (first half of the 5th c.), located S of the theatre among other structures from which building material has been taken. Circa 500 the church underwent a transformation and, in a third phase,

possibly in the mid-6th c. or later, strong piers were added to support the dome. The remains of a single-nave chapel SE of the basilica may belong to the bishop's palace complex. There are also remnants of a tetraconch building. The reinforcements to the walls of the citadel dated from the Early Christian period, as did a chapel (E of the agora) that was incorporated into a 13th c. fortress in the Late Byzantine period. In the early 13th c. the city's name is mentioned as Sampson.

been transferred to Kuşadasiq park. They belonged to expensive buildings from the Early Christian and, primarily, from the Mid-Byzantine periods.

554. Scalanova, Kuşadasi. Ephesus Neopolis.

The city was founded as a port by the Genoese in the mid-13th c. Its plan was quadrilateral with an extension to the SW. Parts of the defensive walls survive. The tower in front of the small island Kuş Adasi is of the same era.

553. Kadikalesi. Anaia.

Approximately 8 km from Kuşadasi is the site of the ancient city of Anaia, once a bishop's see. During works building holiday accommodation remains of structures were found, which might have belonged to the city, but they were destroyed. A small fortress, probably dating from the 12th-13th c., survives, with spolia from various periods. Architectural sculptures have

555. Selçuk. Ephesus.

In the Early Christian years Ephesus was a highly significant city, mainly because Saint Paul the Apostle (Acts 18.18-20.38) and Saint John Theologos lived here, and also due to the convocation of the Council of Ephesus in 431. Numerous remains



555. Ephesus, Saint John Theologos complex (Εφεσος, Άγιος Ιωάννης ο Θεολόγος, το συγκρότημα)

of religious and secular buildings, various sculptures, objects of minor arts and inscriptions clearly reflect a large city of Late Antiquity and the middle ages. A result of the Sassanid raid in 614 and of Arab raids in the 7th-8th c. was the restriction of the city within the Byzantine walls. In the 10th c., due to the silting of the harbour, the city moved to the Ayasoluk hill, which had been fortified since the 8th c.

The church of the Virgin Mary is Ephesus' most significant. It is an oblong-shaped, three-aisled basilica built in the 5th c. in the S portico of the Olympieion enclosure, where most probably the Council of Ephesus took place in 431. Next to it were the bishop's palace and a baptistery. After the church was destroyed by earthquake, possibly that in 557, it was rebuilt as a domed basilica. Various repairs had been made by the late 10th c. (?). Over the grave of Saint John Theologos, located outside the city, a martyrium was built (4th c.?). In the 5th

c. a large, cruciform basilica with baptistery and sacristy was established. During the time of Emperor Justinian and Theodora, circa 540-50, it was converted into a huge, domed basilica, similar to the church of the Holy Apostles in Constantinople (Procopius, De Aedificiis, VI, 4-6). Remnants of liturgical equipment indicate that it also operated in the Mid-Byzantine years. The sacristy was later converted into a chapel and was decorated with wall-paintings from the 10th-11th c. Remains of the water supply system and a cistern survive SE of the Avasoluk hill. Other Early Christian and Byzantine buildings are as follows: basilica at the E gymnasium, of the 4th-5th c.; church built at the Serapeum in the 4th c.; conversion of a circular building of the imperial period into a church that is erroneously called the "grave of Luke the Apostle", as well as the 5th c. establishment of a church at the sanctuary of Artemis; small monastery (?) W of the church of Saint John The-

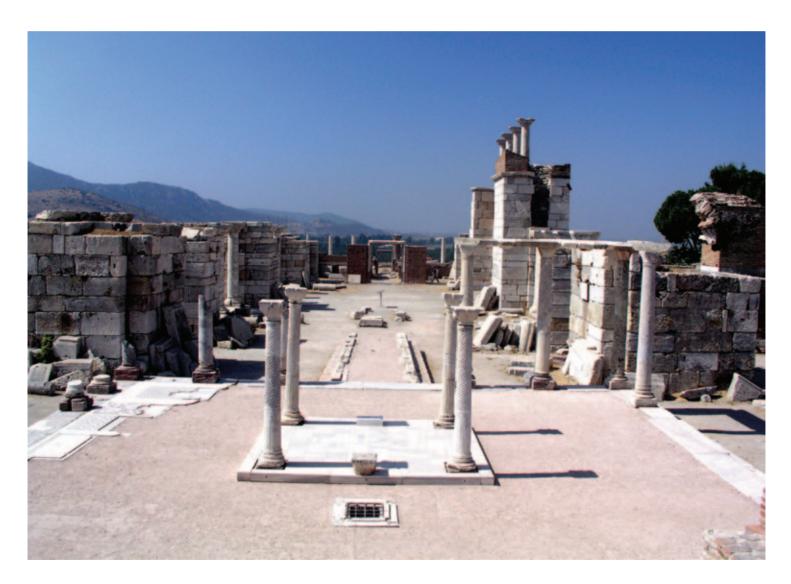


555. Ephesus, Saint John Theologos (Εφεσος, Άγιος Ιωάννης ο Θεολόγος)

ologos; 40 m long complex with an arched space; and, finally, the "Byzantine palace" to the N and the "Byzantine refectory" above the theatre. There are also splendid examples of secular architecture from the 5th-6th c.: fountains in good condition; building phases of the theatre dating to Late Antiquity, and of the temple of Hadrian, of the lower agora; the baths of Varius (baths of Scholastica), and other public facilities, such as luxurious Arcadian Street, completed in 395-408, which led from the theatre to the harbour and featured a four-columned monument of the 6th c. by Frontinus; completion of the commercial Curetes Street with the Gate of Hercules; inscriptions of Roman Emperors Valens, Valentinian and Gratian from the years 371 and 372 on the socle of a monument opposite the temple of Hadrian.

Ayasoluk hill, where the church of Saint John Theologos is located, and its tower were fortified during the Arab raids of

the 8th-9th c., with building material taken from earlier monuments. The construction of the impressive citadel on top of the hill was started by the Byzantines and completed by the Seljugs. A unique complex of the Early Christian period is the cavernous Cemetery of the Seven Sleepers, which had already been used as a burial place from the late 4th c. In the 5th c. it was associated with the tradition of the Seven Youths who, during the persecutions by Roman Emperor Decius (r. 249-251), found shelter in a cave where they fell asleep and awoke in the 23rd year of the reign of Eastern Roman Emperor Theodosius II (r. 408-450), i.e. in 430-1. As a result the cave was occupied, mainly in the 5th-6th c., by numerous graves, funerary monuments, a large mausoleum and at least one church. Outside the city of Ephesus stands a church of the 13th c., possibly built on ancient walls, and degraded due to restoration. Since the 19th c., this building has been associated with

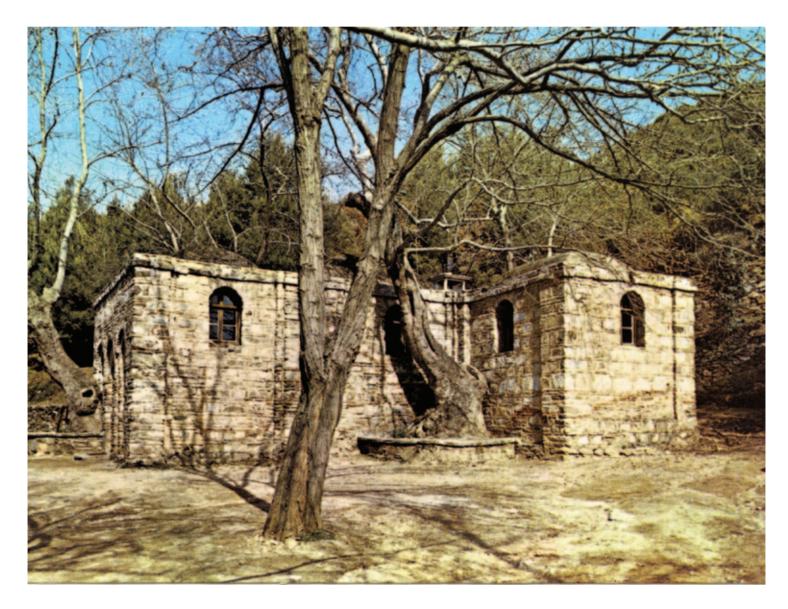


555. Ephesus, Saint John Theologos (Εφεσος, Άγιος Ιωάννης ο Θεολόγος)

the so called "Meryemana evi", the house where, according to local tradition, the Virgin Mary passed away. Further, a tower of a Hellenistic defensive wall (300 BC) was considered to be the "prison of the Apostle Paul". On the other hand, the "Cave of the Apostle Paul", located on the N slope of Bülbül Dağ hill, had been used by the Christians from the 5th-6th c. and had been decorated with frescoes (Saint Paul and Aghia Thecla), of which only a few fragments survive.

The image of rich, Christian Ephesus is completed by the numerous architectural sculptures carved of local marble at lo-

cal workshops. There is a plethora of portraits, statues, and objects of minor arts, including over 2,000 lamps from the Cemetery of the Seven Sleepers. Along the passage leading from the sea to the city, 400 m from the present-day beach, the remnants of an ancient building (a customs station) were converted into a monastery. Approximately 10 km E of Ephesus, on Alamandağ hill, is the Keçikalesi, a small fortress (also called Kizilhisar), which dominated the valley of the Cayster river and the road to Smyrna and Sardes. It possibly dates from the mid-13th c.



555. Ephesus, the so-called Panagia house (Εφεσος, η λεγόμενη οικία της Παναγίας)

556. Izmir. Smyrna.

Due to extensive construction work, very few remains of the ancient and Early Christian city survive. The agora, which was rebuilt after the destructive earthquake of the late 2nd c., is impressive. No architectural remnants have been found from the Early Christian and Mid-Byzantine period. The fortifications on Pagus hill (repaired in the 14th and the 20th c.), constructed with earlier building material, are dated to the time of the ruling Laskaris family, emperors of Nicaea, At the Smyrna Museum and at the agora there are numerous capitals and architectural sculptures, most of which date from the Mid-Byzantine period. It seems that some of them do not originate from Smyrna but were transferred here from elsewhere. At Gülbahçe, W of Smyrna, on the road to Urla, the ruins of a three-aisled basilica with narthex and atrium have been excavated. NW of the basilica an annex contained the large, rectangular baptistery. Mosaic floors with a founder's inscription have also been found. Parts of a three-aisled basilica with a three-apsed bema have been revealed at Colophon, SW of Smyrna. The marble ambo featured 6th c. relief decoration of excellent quality. Mid-Byzantine sculptural work, including a panel with unusual decoration and an architrave with an inscription of 960, attest a second building phase.

557. Yeni Foça. New Phocaea.

In 1275 Michael Palaeologus VIII captured Phocaea and the alum mines located to the N. They were of major financial significance, since the ore was exported to the West and was used for the dyeing of textiles and leather. The communication between the mines and the city was so precarious that a fortress had to be built by the coast close to the mines. Later, between 1286 and 1296, the Genoese established a small town, i.e. New Phocaea, of which a few ruins survive.

Aeolia

558. Cyme, near Aliaga.

During excavations in 1887 the Caesareion was revealed at the forum, which was converted into a church in the Early Christian period. Throughout the city there is scattered Early Christian pottery, including examples of Zeuxippus ware, but very few architectural sculptures. The Byzantine fortress, partly sunk in the sea, has an unusual pentagonal shape and towers. The houses that can be discerned are organised in groups around yards. From the pottery dating from the late 12th c. to the early 15th c. it is inferred that the fortress was in use during the same period.

559. Candarlı. Pitane.

Pitane is located on the promontory SW of Pergamon. It is an impressive castle renovated in 1955, with five high towers. It was built by the Genoese, who occupied Phocaea in 1275 and between 1286 and 1296 founded New Phocaea. The castle of Pitane was built in the same period, and protected the bay to the N and the commercial road inland.



556. Smyrna, Pagus Castle (Σμύρνη, κάστρο του Πάγου)



560. Bergama, Kizil Avlu (Bergama, Kizil Avlu)

560. Bergama. Pergamon.

Among the very few remnants of basilicas from the Early Christian period here, is a three-aisled basilica with a very large atrium at the lower agora that can be dated to the mid-5th c. A small space to the N possibly served as a baptistery. Within the ancient city a small single-nave church has been found and according to its sculptures it dates from the 5th-6th c. It is located next to a large Early Christian cistern and it is believed that they were parts of a monastery. The surviving high walls at Kizil Avlu (Red Yard) are impressive; they possibly belonged to the sanctuary of Serapis built in the first half of the 2nd c. This monument was converted by the Christians into a three-aisled basilica with galleries. The strong foundations for the columns and the apse that was added to the E survive. It is not easy to specify when the conversion took place, as there are no sculptures, but it may have occurred in the late 5th or early 6th c.



560. Bergama, Kizil Avlu (Bergama, Kizil Avlu)

In the late 7th c., the upper section of the castle was fortified due to the Arab threat. It was then that the Great Altar of Zeus was destroyed in order for its material to be used for the fortifications. The entire city outside the castle was deserted but was reinhabited in the Mid-Byzantine period. It was fortified with new walls to replace those that, up to the 13th c., had been repeatedly repaired. Few remains of churches survive from the middle ages. At the theatre stood a small cross-insquare church of the 13th c., which probably belonged to a monastery. Ruins of a church of the same type, with a burial chamber annexed to it, have been detected NW of the sanctuary of Hera. Above the temple of Athena are remnants of a single-nave church. Two of the side columns have been moved to the centre of the ancient temple, probably to support the dome.

At the Asclepieion, 2 km from the city, a baptistery was built in the NW corner of the courtyard's propylon. The baptistery is likely to have been linked to the church constructed over the Circular Building (temple of Zeus and Asclepius). Finds on the Via Recta, leading from the city to the Asclepieion attest to the fact that it was in operation even in the 5th-6th c. The buildings in the environs of this street are dated up to the 7th-8th c. Mid-Byzantine sculptures are kept in the Archaeological Museum of Pergamon.

Fast Thrace

562. Enez. Ainos.

A few architectural sculptures from the Early Christian period are known, dated circa 500. In the Mid-Byzantine and Late Byzantine period, Ainos reached its peak as indicated by the remains of churches, with Fatih Camii on the citadel the most significant. Its original dedication is unknown; the suggested Aghia Sophia is not certain. It is a large, cross-in-square church associated with the Constantinopolitan architectural tradition of the 12thc., but there are particularities that seem to classify it as Late Byzantine years. It is in a very poor condition and major sections collapsed soon after 1962 and between 1979 and 1982.

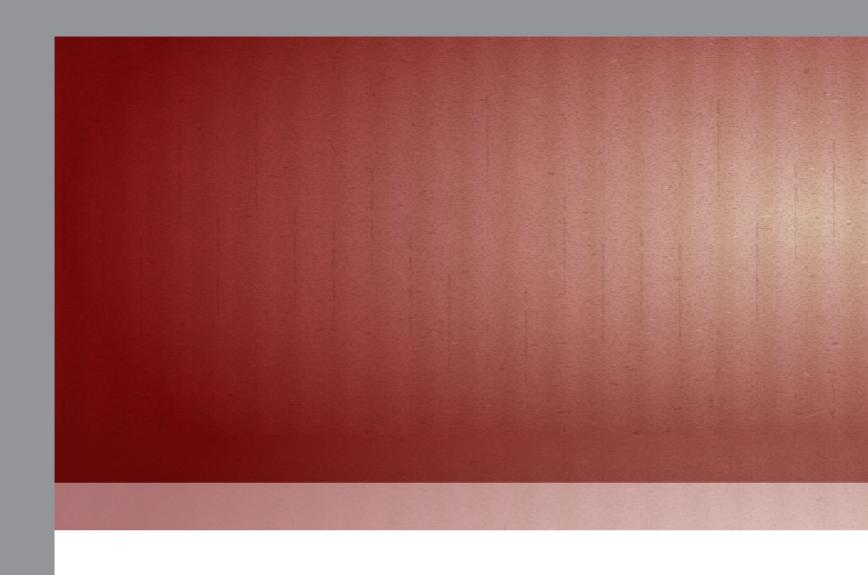
A small, cross-shaped structure with a dome, once known as Saint Euplius', of uncertain date, perhaps a martyrium, was converted into a mausoleum by the Turks (Yunus Baba or Yunus Bey). In the neighbourhood of Yenimahalle remnants of a cross-in-square church can be discerned. Excavations have brought to light parts of another Byzantine church in the neighbourhood of Kral Kizi. The churches of Saint Nicholas (1420-1) and of Theotokos Chrysopege (1422-3) are known from dedicatory inscriptions. The walls of the ancient citadel were repaired in the middle ages; inscriptions and escutcheons of the Gattilusi family, dating from 1382 (or 1385) and from 1413, still exist. The repairs at the time of Byzantine Emperor Justinian I, mentioned by Procopius (*De Aedificiis IV 11.16*), are impossible to detect.

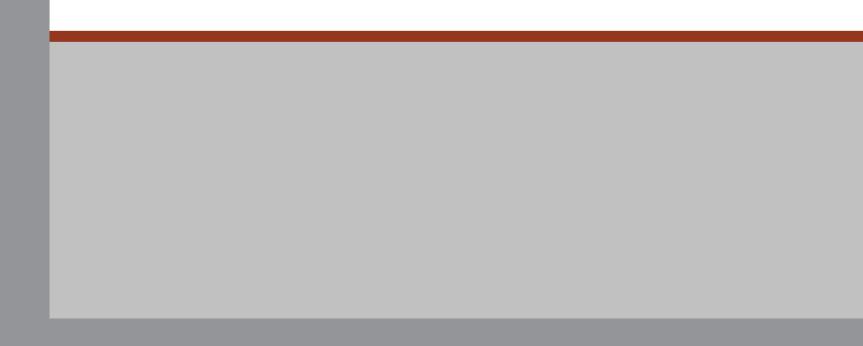
561. Behramkale, Assos.

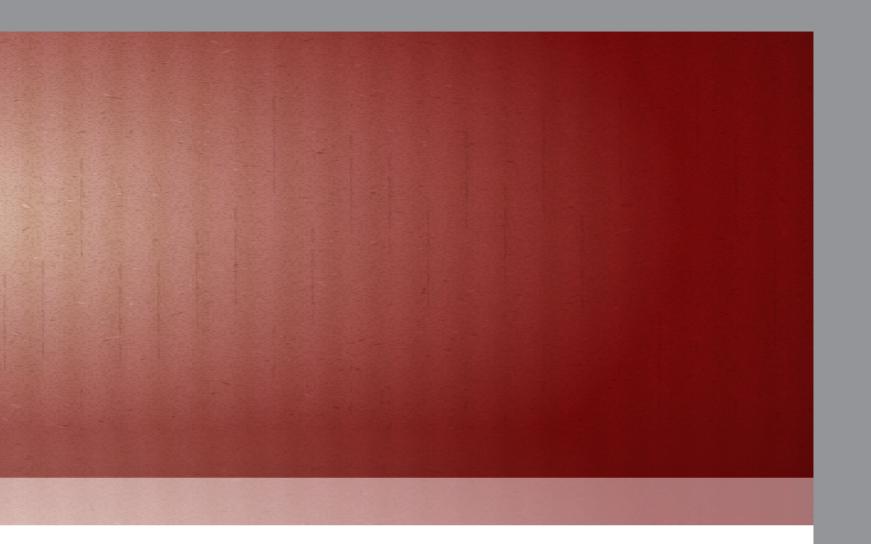
The city prospered in the Early Christian period, as indicated by the remains of seven or eight basilicas, two of which have remnants of mosaic floors. The basilica at the site of the gymnasium features parts of walls and colonnades from the ancient building. To the small former temple at the agora converted into a church, an apse was added. The famous temple of Athena at the citadel does not display any alterations indicating that it was converted into a church in the Early Christian era, though it is certain that it was used in Christian worship. Some coarsely prepared capitals scattered throughout the city are made from locally quarried andesite and can be dated to the 6th c. In the 12th c. (?) the citadel around the temple of Athena was fortified again.



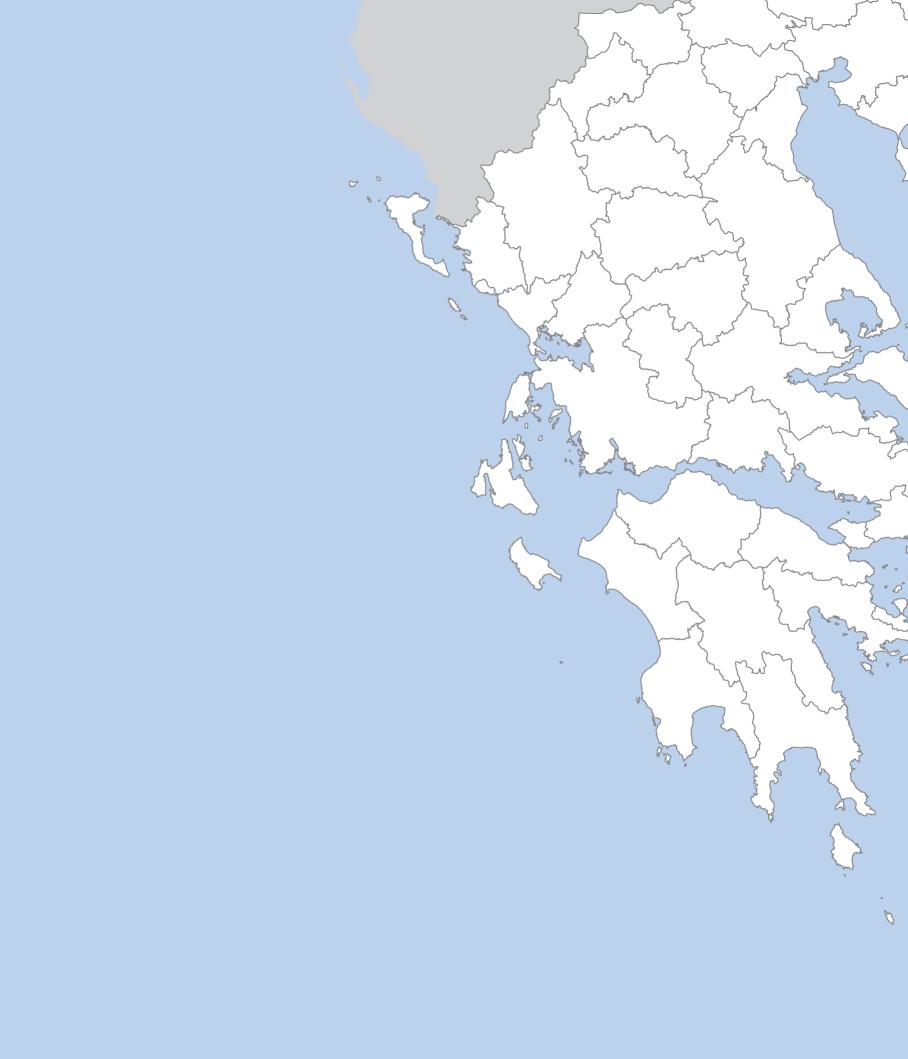
562. Ainos, Fatih Camii (Αίνος, Fatih Camii)







THE ISLANDS





Islands in the Northern and Eastern Aegean

563. Samothrace.

The island of Samothrace was significant for the operations of the Byzantine fleet in the Mid-Byzantine period. It was also a place of exile for emperors' eminent rivals. Inland there is a plethora of small naiskoi, mostly Mid-Byzantine, some with stone architectural decoration. On the ruins of the sanctuary of the Great Gods in Palaeopoli (3), a small, almost quadrilateral fortress, probably with towers on the four corners, was built. possibly in the 10th c., with material from ancient structures. Four inscriptions mention building works that had been realised at the fortresses in Chora and Palaeopoli by the ruling Gattilusi family, or by their officials, in the years 1431, 1431-3, 1433, 1454-5. Chora, inland (1), was a village / administrative centre and provided shelter for the population. From its fortifications parts of the walls, a gate and towers survive. One of the towers was built in the Mid-Byzantine period, while the fortress acquired its present form during Genoese rule. The name of the head worker survives on a marble inscription: Κωνσταντίνος μαΐστωρ (Constantinos master builder). In Palaeopolis, a small fortress (3) is on a steep elevation above the ancient sanctuary. It has circuit walls, towers and a moat on the S side of the walls, from where there was access. There is a four-sided, four-storey donjon with a cistern on the blind first storey. The upper section of the donjon featured stone-built corbels that supported a protruding structure - some kind of oriel - with machicolations on the floor. Below the fortress, next to the coast, survive the ruins of an Early Christian basilica. On the N beach of the island stands the solitary, four-sided tower of Fonias (2), also built by the Gattilusi in the 15th c.



563. Samothrace, Phonias tower (Σαμοθράκη, πύργος του Φονιά)



563. Samothrace, Palaeopoli (Σαμοθράκη, Παλαιόπολη)



563. Samothrace, Chora (Σαμοθράκη, Χώρα)



564. Imbros, Castle (Ιμβρος, Κάστρο)



565. Thasos, Limenas Castle (Θάσος, κάστρο Λιμένα)

564. Imroz Adası, now Gökçeada. Imbros.

A number of architectural sculptures of the 6th c. have been found, possibly belonging to a local workshop. There are also a few dating from the Mid-Byzantine period. From the three monasteries of the mid-14th c. known from the sources, no architectural remnants have been detected. The fortifications at Kastro (Kaleköy) and Palaiokastro, S of Dereköy, mentioned in 15th c. sources, are possibly earlier or have been built on earlier fortifications. At Kastro there are inscriptions of 1390 and 1455-6. Remnants of two more small fortifications exist at Arassia and at Palaiokastraki.

565. Thasos.

Limenas. (2)

The Early Christian city extended within and outside the ancient city. It was possibly destroyed by earthquakes (late 6th-early 7th c.) and was deserted after the first half of the 7th c., a misfortune that also struck the coastline throughout the island. Limenas was a bishop's see in the Early Christian era. In the Late Byzantine period there was alternation of Byzantine and Genoese domination (Zaccaria and Gattilusi families), and Byzantine suzerainty (possessed by brothers Alexios and Ioannis). Limenas was definitely occupied by the Ottomans in 1459.

Basilica at the square: The ruins of a three-aisled, cruciform basilica of the 6th c. with opulent sculpted decoration lie on Limenas' central square. Basilica at the ancient agora: It is a three-aisled basilica of the 4th c. with narthex, whose crypt possibly houses the martyr Acacius' relics. Excavations have revealed Early Christian houses.

The harbour of Limenas was protected by a small castle (tower and defensive walls) that was built by loannis, the grand primicerius (a Byzantine administrative or church title). It is now demolished but has been partly revealed during excavations. A large, rectangular tower, possibly constructed in 1384, has an elevated entrance and was almost exclusively built of spolia from the ancient city, on the centre of which the castle had been founded. A moat surrounded the circuit walls. It seems that the ancient harbour, with no indications of Byzantine repairs, formed a unit with the Late Byzantine castle. In 1384 the grand primicerius loannis donated the castle to the Pantokrator monastery on Mount Athos. At Evraiokastro, on a rocky elevation above the harbour of Limenas, at the site of an ancient sanctuary is a three-aisled basilica of the 5th c.

At the citadel, the corner tower of the castle was located next to the E gate and was built almost entirely of spolia. It dates to the 9th or 10th c. (or maybe earlier). The citadel gained its present form in the 15th c. due to the Gattilusi family. In the interior are a small Genoese church and a cistern. In Aghios Vasileios was excavated a complex of two Early Christian basilicas that were laid waste and deserted in the last decades of the 6th or the first decades of the 7th c. On the ruins of each basilica a small, singlenave church was built in the Mid-Byzantine period. The remains of an Early Christian monastic complex are located 1.5 km west of Limenas, at Tsoukalario. A room, a single-nave chapel, a stoa,

a storeroom, a bath, and walls have been excavated. It is a 5th c. complex with repairs of the 6th c., destroyed in the first decades of the 7th c. Above the ruins stretched a Mid-Byzantine cemetery. A few kilometres W of Limenas, at Aghia Irene, a three-aisled Early Christian basilica with atrium (5th-6th c.) has been partly excavated.

Skala Rachoni. (3)

At the Aghia Paraskevi site has been excavated a Late Roman bath that had fallen into disuse before the end of the Roman era. At the site a structure of unknown use was built in the 10th-11th c. *Skala Sotiros.* (4)

On the hill of Prophitis Elias a building complex of the 6th c. has been excavated and an Early Christian church has been discovered on the summit. SW of the old village survives the Byzantine church of Analepsis (5).

Maries. (6)

At the Melissa-Palaiokastro site survive ruins of defensive walls with two gates and towers. Within the walls the remains of a house (?) and a cistern have been detected.

Kastro. (8)

Kastro is a deserted village in the centre of the island of Thasos, perhaps from the Late Byzantine period. From its fortifications

survives the base of a rectangular tower with a barrel-vaulted cistern in the interior. A marble inscription mentions that the fortifications were established in 1403 by Constantinopolitans Constantine and Ioannis, officials of Byzantine Emperor Manuel Palaeologus II, who tried to reinforce the defence of the last territories of the empire. A second inscription can be dated to 1414 or 1416, and is associated with the reinforcement of Kastro's fortifications by the ruling Gattilusi family.

Potos. (11)

On the coast are the ruins of an Early Christian basilica and scattered architectural components have been discovered. On the hill of Aghios Antonios survive the remains of a three-aisled, Early Christian basilica.

Astris. (14)

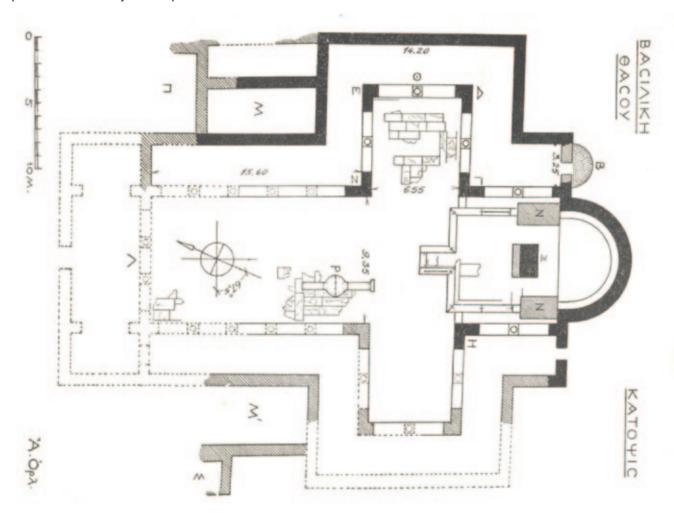
Ruins of an Early Christian basilica are to be found.

Thymonia. (12)

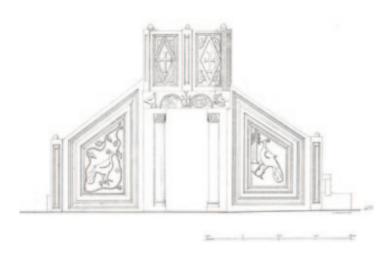
At the Schidia site are the ruins of an Early Christian village and church.

Alyki. (13)

There are twin three-aisled basilicas with lifespans from the 4th to the 7th c. The N church features a narthex and baptistery and the



565. Thasos, Limenas, basilica at the square, ground plan (Θάσος, Λιμένας, βασιλική πλατείας, κάτοψη)



565. Thasos, Alyki basilicas, ambo, reconstruction (Θάσος, βασιλικές της Αλυκής, άμβων, αναπαράσταση)

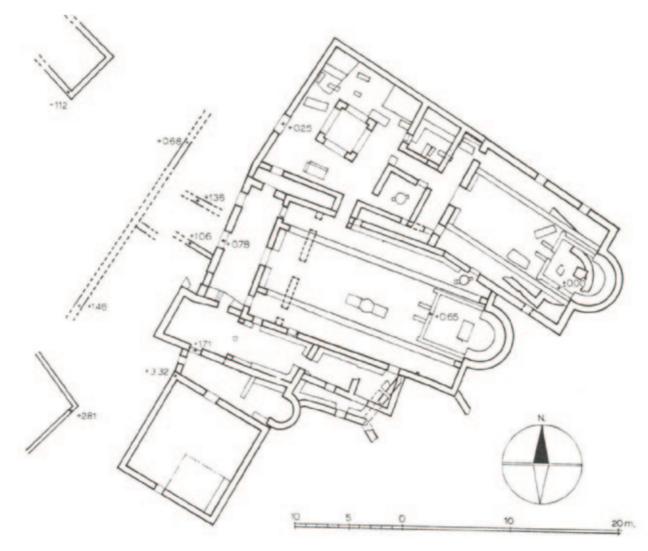
S church a narthex. There is remarkable marble decoration. On the coast is a marble quarry that operated until the 6th c. *Koinyra.* (9)

In the Koinyra valley are two Byzantine churches and two chapels, probably at the site of an Early Christian basilica. Architectural elements from the Early Christian period have been found. *Panagia or Panagouda. (Islet) (15)*

Remains of an Early Christian settlement and ruins, possibly of a church, are on an islet opposite the Astris beach. A cave has been converted into a hermitage with a built apse. In the cave a cistern is preserved. Architectural elements have been found. *Koinyra.* (Islet) (10)

Remains of an Early Christian installation have been discovered. *Thasopoula. (Islet) (1)*

Architectural remains, possibly of the Early Christian period, have been found.



565. Thasos, Alyki basilicas, ground plan (Θάσος, βασιλικές της Αλυκής, κάτοψη)

566. Lemnos.

On Lemnos only two Early Christian sites have been discovered, one in Mavra Ampelia (3) and the other in Angariones (2), close to a Post-Byzantine monastic complex. Of great significance is the fortress of Myrina (1), which was established on the site of a smaller castle of 1186. It was repaired by Filocalo Paolo Navigaioso, Grand Admiral of Romania, in the period 1207-14, according to an inscription, accompanied by the Lion of Venice, that was embedded in the main gate. The fortress was strengthened by Leonardo Navigaioso, another member of that ruling family, and was repaired by the Gattelusi (later rulers) in the first half of the 14th c. With 14 towers in total, it has a polygonal plan and stretches nearly 15 ha. Within the fortress are the scattered ruins of numerous buildings, caves and rock-cut structures. Its present-day form is the result of many building phases, some of which have been recognised, while others need to be investigated.

In a cave in the locality of Thanos (5), close to the village of Zematas, stands the church of Panagia Kakkaviotissa, which is the catholicon of a hermitage. It is one of the many metochia on the island and has been known since 1305, when it devolved to the Great Lavra monastery on Mount Athos. The church is single-nave and is surrounded by the remains of cells. Its impressive but inaccessible location is on the top of the mountain that hosted an Early Christian church and hermits in the Byzantine period.

In the N of Lemnos, near ancient Hephaestia, on Bournias bay stands the fortress of Kotsinas, which was attested as a "location" in 1136, when the archbishop of Lemnos donated the small church of Aghios Vlasios to the Venetians, who had settled in the area. From the 13th c. the site was home to the population of Hephaestia. The settlement was fortified against pirates and would-be conquerors (probably the Venetian Navigaiosi family, who dominated the island in the years 1207-78). On a 1355 chrysobull of John V Palaeologus, Kotsinas was mentioned as a castle with a guard. Part of a marble architectural element bearing the Palaeologus monogram and the name Demetrios - today in the Museum of Lemnos - was once incorporated in the castle. Most probably it refers to the despot (Byzantine prince) of Moreas (1449-60), Demetrios Palaeologus, fifth son of Emperor Manuel II, to whom Lemnos was ceded in 1460. The castle was built on an artificial hill and in the shape of a parallelogram. Three of its sides are surrounded by a moat formed from an artificial dyke, while towards the sea there are four-sided defence towers. Within the castle, since 1415 there has been a Byzantine chapel dedicated to Panagia, featuring an earlier underground quadrilateral agiasma (sacred spring) that could be reached via 64 steps. It is probably a defensive work that existed prior to the castle.



566. Lemnos, fortressof Myrina (Λήμνος, κάστρο της Μύρινας.)



566. Lemnos, fortress of Kotsinas (Λήμνος, φρούριο Κότσινα.)



568. Skiathos, Kastro (Σκιάθος, Κάστρο)

569. Skopelos, Episkopi, ground plan (Σκόπελος, Επισκοπή, κάτοψη)

567. Bozca Ada. Tenedos.

In the 6th c. Byzantine Emperor Justinian built a storehouse for wheat imported from Egypt.

568. Skiathos.

Kastro. (2)

Kastro is a small promontory in the N of Skiathos that was possibly fortified in the 14th c. for protection against plundering raids that forced the inhabitants to gather there. Besides the defensive walls, the entire settlement, including churches, survives in ruins. The largest church was dedicated to the Nativity of Christ. The city of Kastro was mentioned in documents of 1453, when Skiathos was annexed to the Venetians for the second time. In 1538 the island was conquered by Hayreddin Barbarossa and in 1540 Suleiman the Magnificent subjugated Kastro and it was transferred to the Ottoman empire.

Bourtzi. (1)

This islet, located in front of the present-day town of Skiathos, is an extension of it as they are connected by a road. Its name originates from the small-scale Frankish wall called Ghizi (the name of a ruling family), only a few parts of which are preserved. Aghia Triada is a site at the N edge of Skiathos that may have been named after a three-aisled basilica, possibly of the 7th-8th c. In Troulos (3), a few kilometres W of Skiathos, Early Christian remains have been detected at the Aghia Sophia locality.

569. Skopelos.

Skopelos became a see in the mid-4th c. Aghios Riginos, a relative of Aghios Achillios (archbishop of Larissa), has been mentioned as the first bishop of Skopelos. From then until the 6th c., when the bishopric was mentioned in the Synecdemus of Hierocles by the name Skepola, there were very few mentions of the island. Until 1204 Skopelos was known as a place of exile and the only available information is that in the 10th c. it belonged to the province of Thessaly, part of the theme of Macedonia. In 1207 the island devolved to the Ghizi family, who also conquered Skyros and Skiathos, but in 1276 it was dominated again by the Byzantine state, until 1453. It was then that it passed to the Gattilusi, rulers of Lesbos, until 1470 or 1475, when it was captured by the Ottomans. In the presentday Skopelos town many parts of the fortifications have been preserved from the period of Byzantine and Venetian rule. Two kilometres S of the town is the Episkopi church, barrel-vaulted, single-nave and built in the early 17th c. It was constructed on the ruins of an earlier, three-aisled basilica dating from 1078,

according to a founder's inscription located on the epistyle of the current altar screen. The Episkopi church features numerous architectural elements from the 11th c. basilica.

570. Alonnisos.

Chora (1). The village is surrounded by a defensive wall, possibly from the time of the ruling Ghizi family. Very few parts of the wall are preserved. At Aghios Demetrios (2), in the NE of the island, ruins of various structures have been detected, including a three-aisled Early Christian basilica with narthex, possibly of the 6th c., houses, aqueduct, cisterns, etc.



572. Lesbos, Mytilene Castle, tower (Λέσβος, Μυτιλήνη, πύργος του κάστρου)

571. Skyros.

Remains of basilicas from the Early Christian period survived at the sites of Markesi and Kallikri, as well as architectural elements in the environs of churches or embedded in their masonry. In the Byzantine period the island was part of the Aegean theme. The ancient castle was repaired at this time and was used by the Byzantines and later by the Venetians. At the castle site was established the church of Panagia (a see) in 895, today in ruins. It was a domed, cross-in-square church that was later converted into a three-aisled basilica by the incomers from the West. To the E survive remains of walls of a larger structure that was part of the bishop's residence. According to tradition, the monastery of Saint George was founded in 960 by Byzantine Emperor Nikephoros Phokas at the N edge of the castle and since then has been a metochion of the Great Lavra monastery on Mount Athos. When the Venetians repaired the walls of the citadel in 1354 they also fortified the monastery. The current catholicon was built in the Post-Byzantine era. Until circa 1400 Skyros also included four more villages and fortresses. The ruins at Paliokastro, Markesi and Kalamitsa seem to attest the historical evidence.

572. Lesbos.

Mytilene. (1)

The earliest indication of Christianity on Lesbos is the Early Christian martyrium of the late 3rd c. located at the Vounaraki site in Mytilene, in the Makryyialos locality. The quadrilateral burial chamber, partly rock-cut and partly built, featured three arcosolia and was roofed with a dome.



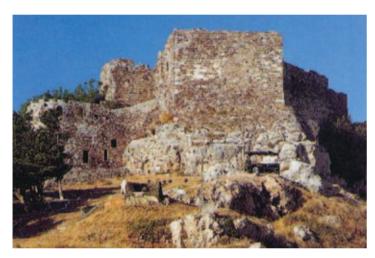
572. Lesbos, Mytilene castle, coats of arms (Λέσβος, Μυτιλήνη, οικόσημα στο κάστρο)



572. Lesbos, Kato Tritos, Taxiarchis (Λέσβος, Κάτω Τρίτος, Ταξιάρχης)



572. Lesbos, Chalinado basilica (Λέσβος, Χαλινάδο, βασιλική)



572. Lesbos, Mytilene Castle (Μυτιλήνη, Κάστρο)



572. Lesbos, Krategos hoard, golden fibula (Λέσβος, θησαυρός Κρατήγου, χρυσή πόρπη)

The castle of Mytilene, a naturally protected location, was separated from the rest of Lesbos by the channel of Euripus. It was probably constructed in the 6th c., and traces of its original phase can be observed: on the E wall of the atrium in the upper castle's five-towered enclosure; at the Byzantine postern that connected the castle with the harbour; at the second gate of the middle castle; and at the cistern that occupies the site of a Roman public building. The castle was repaired by Byzantine Emperor Alexius I Comnenus (r. 1081-1118) and in 1373 by the ruling Gattelusi family, when the fortifications were strengthened with two defensive structures on the coast: Loranda's rampart at the N harbour and the Kastrelli in the S.

Basilica at Argala. (2)

This early 5th c. basilica is located at Argala of Neapolis, 6 km S of Mytilene. On its ruins has been built the chapel of Aghia Euprepeia. The basilica is of the Syrian type. To the S stood an annex, possibly a martyrium or a mausoleum, with three burials detected in the interior. Another oblong apsoidal annex is adjoined to the S aisle of the basilica and has been thought a refectory or a guesthouse.

Krategos Hoard. (3)

The Krategos hoard, which was found near the present airport and includes gold and copper coins, jewellery and utensils, dates from the critical period of the 7th c. It is exhibited in the Athens Byzantine Museum.

Loutra. (4)

A three-aisled Early Christian basilica of the 5th c. is located at the Tsesmedes site, 2 km S of Loutra. The nave and narthex have mosaic floors. In front of the entrance to the main church was a dedicatory inscription: "Yπέρ ευχής κ(αι) σωτηρίας $A\gamma\omega\sigma\tau\acute{\nu}(ou)$ " (To bless and save Agostinos) that does not survive today.

Hosios Gregorios Monastery. (5)

At Prigiami in Skopelos Geras survive the ruins of the twocolumned, domed, cross-in-square catholicon of the Hosios Gregorios monastery, dating from the second half of the 12th c. Hosios Gregorios was buried in the narthex.

Kato Tritos. (6)

The small, single-nave catholicon of the Taxiarch monastery here is one of the very few examples of domed churches on Lesbos. It dates from the 15th c. and features wall-painted decoration of the second half of the 17th c. Traces of the monastery's cells can be discerned to the N and E.

Agiasos. (7)

On a 580 m hill is the Kastelli fortress, dating from the 9th-10th c. The fortification survives to foundation level round the edge, though in the E section the Byzantine phase is preserved at a good height. There is access via a stone-paved path. There was a xobourgo (settlement outside the castle) protected by a bulwark.

Panagia Chapel at "Enthrono" Site, Lambou Myloi. (8)

At the "Enthrono" site in the village of Lambou Myloi the ruins of a small church dedicated to Panagia survive at a good height. Judging from the masonry, which was of the cloisonni type, it dated from the Byzantine period. An Early Christian basilica had already stood at the same site. The sherds that are scattered throughout the area attest its inhabitation in the Early Christian period.

Thermi. (9)

Panagia Tourlote is located at Ano Pyrgoi, Thermi. It is a simple, four-columned, cross-in-square church with a cylindrical dome and later narthex. The masonry features spolia. The establishment of the church is placed at 14th-15th c., though recently it has been suggested that it be dated to the 10th c. Very few remains of wall-paintings survive.

Magnisalis Tower. (10)

The Magnisalis tower, located at Loutropolis Thermis, displays features of tower houses. Constructed of reddish stone, it consists of a ground floor and three storeys. The design of the stone corbels and the pointed arches may safely date the tower between the late 14th and early 15th c., as they are typical characteristics of the military architecture introduced into the Aegean by the Genoese and the Knights Hospitaller.

Kalamos. (11)

The ruined church of Saint Nicholas at Kalamos is located N of Mistegna and was the parish church of an extensive Late Byzantine settlement that can be safely identified with Cydona (Cydonia).

Mesa. (12)

On the crepis of the ancient sanctuary's temple at Mesa, on the Gulf of Kalloni, an Early Christian basilica was built with reused ancient material. Today there survive the large polygonal apse of the bema, part of its floor and scattered architectural elements (bases of columns, capitals, mullions, panels from the chancel screen and the ambo, etc.). The site was in use in the 10th, 11th and 14th c., as attested by numismatic finds. Most probably it was the cemetery of a medieval village whose ruins have been detected at a distance of 300 m NW, and perhaps this is the reason why the locality has been named "Kokkala" or "Koukala" (bones).

Chalinados Basilica. (13)

The Early Christian basilica at Chalinados, located SE of Aghia Paraskevi village, was possibly the catholicon of a small monastery, as indicated by the remains of cell walls surviving to its S. It is a three-aisled, timber-roofed basilica with semicircular apse and narthex. The main church is of an almost quadrilateral plan. The colonnades are on a high stylobate; the columns were made of domestic reddish limestone. Judging by the sculpted decoration and a copper coin (587-8) of Byzantine Emperor Maurice Tiberius, the basilica dates from the second half of the 6th c.



572. Lesbos, Thermi, Panagia Trouloti (Λέσβος, Θέρμη, Παναγία Τρουλωτή)



572. Lesbos, Mesa basilica (Λέσβος, Μέσα, βασιλική)



572. Lesbos, Mantmado, Aghios Stephanos (Λέσβος, Μανταμάδο, Άγιος Στέφανος)



572. Lesbos, Hypsilometopo, sculptures (Λέσβος, Υψηλομέτωπο, γλυπτά)



572. Lesbos, Mythimna fortress (Λέσβος, κάστρο Μήθυμνας)



572. Lesbos, sklala Eresou, Aghios andreas basilica, mosaic (Λέσβος, Σκάλα Ερεσού, βασιλική Αγίου Ανδρέα, ψηφιδωτό)

Panagia Salone Church at Aghia Paraskevi. (14)

Panagia is a small, single-nave church surviving at the foundations level. It was built of carved stones and in the apse of the bema there are Early Christian architectural components. Judging by the conches opening in the E and S and forming a cruciform ground plan, it is thought that the church also had a Mid-Byzantine phase.

Mantamado. (15)

The domed, cross-in-square church of Aghios Stephanos can be dated to the 13th c.

Kremaste Bridge. (16)

This is a one-arched bridge over the river Tsiknias at a short distance from the village of Aghia Paraskevi. Many building phases may be discerned, while the ancient material incorporated in the masonry is presumed to have originated from the neighbouring sanctuary of Klopedi, along with parts of Early Christian panels and mullions. The bridge connected the N part of the island with the SW.

Hypsilometopo. (17)

At the S foot of Mount Lepetymnos are the ruins of a threeaisled Early Christian basilica with narthex, dedicated to Aghios Demetrios. The semicircular apse of the bema is surrounded by pastophories. Adjoined to the narthex was a monumental propylon. The floors of the nave and the bema were originally covered with mosaics. There are annexes around the edge. The church and mosaics are dated to the second half of the 6th c.

Methymna Fortress. (18)

On the N side of Lesbos, approximately 60 km from Mytilene stands the fortress of Methymna, one of the most well-preserved fortresses on the island. The walls include 10 quadrilateral towers. The fortress acquired its current form in the period of Turkish domination, and has had more than one building phase. From the original phase, before 1334, only the cistern survives; elements of the ancient citadel have been found at the base of two towers. The internal third gate and the lower section of the fortification date to the second half of the 14th c.

Tsamour Limani. (19)

Close to Tsamour Limani, at Salvarades Skalochoriou, near the ruins of an Early Christian basilica remnants of the church of Aghioi Theodoroi survive at a good height.

Hypsilon Monastery. (20)

This is an active monastery dedicated to Saint John Theologos. According to tradition it was founded by Hosios Theophanes the Confessor of Sigriane. An unverified attestation to its existence in the Mid-Byzantine period is the inscription of the year 1011, embedded in the catholicon. The first certain mention of the monastery has been found in a patriarchal document of 1331: "the monastery of Saint John Theologos in the parish of Korakas". The re-establishment of the monastery

is placed in the 16th c. Not many elements are preserved from its Byzantine phase: it is thought to have been deserted by the Late Byzantine era.

Lafiona. (21)

Ruins of a basilica are located in a valley SW of Lafiona. The base of an inscribed monolithic sarcophagus has been identified as either that of Aghios Alexandros of Alexandria, first bishop of Methymna, or the bishop who participated in the Council of Nicaea in 324. It is thought that the saint's hermitage was situated in this area, and is surrounded by small ruined structures.

Skala Eresou. (22)

The basilica in Aghios Andreas is one of the largest on Lesbos. It was dedicated to Saint John Prodromos until 740, and then to Aghios Andreas, archbishop of Crete. It is a three-aisled church with narthex, founded in the first half of the 5th c. on the foundations of an earlier basilica of the 4th c. The exterior of the bema apse is multilateral. The church features a mosaic floor, made by a local workshop. At Afentelli is an Early Christian basilica built circa 500. It has a reversed-T plan with the horizontal crossarm formed by the narthex and the vertical by the main church and bema, according to the model of basilicas in Asia Minor. The bema features a semicircular apse with pastophories. The mosaic floor that covered the nave and apse includes a founder's inscription.

The citadel of ancient Eresos, now called Vigla, stretches over the rocky hill at a short distance from the coast. On the W slope of the hill, excavations have brought to light two rooms with mosaic floors, which are considered to be contemporary to Eresos' basilica of Aghios Andreas. Above the old citadel, from the early 14th c. the Byzantines established the unyielding fortress of medieval Eresos. In 1334 it resisted the attack of Genoese Domenico Cattaneo. At the present day, one circular and one quadrilateral tower survive.

Tower at Vrisa. (23)

Palaiopyrgos, a tower at Vrisa, located close to the valley of Almyropotamos, is one of the few surviving monuments dating from the Genoese rule of the island, especially towards the late 14th c. It was constructed to serve as a defence tower. It is of rectangular plan and its interior is separated into two parts. The gate is quite elevated. A plaque embedded in the wall bearing the coat of arms of the Gattilusi family, rulers of Lesbos from the 14th c.

573. Chios

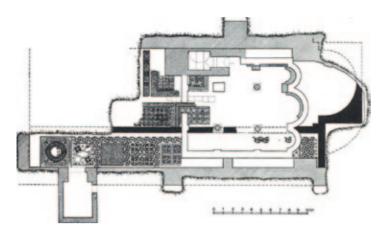
Chios. (1)

In the centre of contemporary Chios town, next to the port, stands the Byzantine fortress, established probably in the late 10th c. It featured high vertical defence walls reinforced with five rectangular or circular towers. Its form was altered by the Genoese, when they conquered the island in the 14th c. In 1304 the Genoese Benedetto Zaccaria who undertook the command of Chios as a subject of the Byzantine emperor. strengthened the fortress. In 1346 it was occupied for the second time by the Genoese led by Simone Vignoso. At the time Chios was commanded by the members of a shipping company or maona, known as the Giustiniani. The fortress served as an administrative hub and the nobility's place of residence. The bastions were strengthened and increased to six. The walls were reconstructed with an inclination (scarpa). The escutcheons of Genoa and of the Giustiniani as well as the date 1425 are preserved intact on the W tower. The walls included three gates: the main gate, known as the Porta Maggiore, is a barrel-vaulted stoa with three entrances; the second, the Upper Portello, in the W side of the fortress, and the third, the Porta di Marina with an exit to the port, do not survive.

Chios town is rich in monuments from various periods, especially that of the Genoese occupation. During rescue excavations remains of buildings and architectural components from the Early Christian and Byzantine eras have been discovered. The Giustiniani palace, dating from the 15th century, is located opposite the Porta Maggiore and was the residence of the Giustiniani's commandant. Originally it was a two-storey building with a scarpa at the lower section; later, a third, vaulted floor with loggia was added. On the right of the Porta Maggiore is the "dark dungeon", a quadrilateral room incorporated in the wall and roofed with four pointed groin vaults; its original use remains unknown. SE of the fortress is a rectangular, barrel-vaulted structure, dated to the 15th c., joined to part of the coastal wall, probably with a practical use: ship building yard, powder magazine, storehouse or shop. E of the fortress, close to the coastal section of the walls, is the tank cistern Krya Vrysi (Cold Fountain). It is a large semi-basement cistern roofed



573. Chios, Giustiniani palace (Χίος, παλατάκι Τζουστινιάνι)



573. Chios, Aghios Isidoros basilica, ground plan (Χίος, βασιλική του Αγίου Ισιδώρου, κάτοψη)

with groin vaults supported by eight piers. The E stoa may be dated from the Byzantine years, but the rest is allocated to the Genoese occupation period (1346-1566).

In the centre of the fortress stands the church of Saint George. According to the sources, a Byzantine church already existed from the 10th or 11th c., on whose site a three-aisled basilica was built during the Genoese occupation, from which two intricate marble pedestals survive. Towards the S section of the fortress are remains of a basilica mentioned in sources since the mid-15th c., also dedicated to Saint George. The church of Saint George at Kechri is S of the fortress and part of a Byzantine naiskos. E of the present church of Saint Nicholas in the S section of the fortress, remnants, possibly of the Early Christian period, have been discovered. In the neighbourhood of Letsaina, N of Chios town, has been found a church with many building phases. It was dedicated to Aghios Isidoros, patron saint of Chios. Initially, possibly in the mid-5th c., it was a threeaisled basilica with a horseshoe-shaped conch. In a second phase the basilica was transferred to the S and the conch became semicircular. In the mid-6th c. a new, large three-aisled church was built, which, before the 14th c, was converted into a domed, cross-in-square design. In Demogerontias Street, in the centre of Chios town, an Early Christian building has been excavated with a mosaic featuring a pseudo-emblem, typical of the Justinian period. On the E fanade of the present-day church of Saint Nicholas in the same street there is some Bvzantine masonry with ceramic rosettes.

At the S entrance of the city of Chios, at the Limnos site, there survives a rectangular Gothic tower (first half of the 15th c.) whose exterior surfaces are covered with stones from Thymiana ("thymianousikes"). It has two arched openings and the main space is roofed with two groin vaults; in the E are two rooms. Another tower, Kammenos Pyrgos, lies at the S entrance of the modern town. It is a two-storey structure with groin vaults in the interior. On the lintel of the entrance is displayed the Giustinianis' coat of arms, dating from the period of Byzantine domination of Chios, before 1346, or from the period of Genoese occupation. On the SW side of the town, at



573. Chios, Castle, trench (Χίος, κάστρο, τάφρος)

Aghios Spyridon, there is an element of the water supply from the period of Genoese occupation. Known as Koris Gefyri, it is the arcade of an aqueduct constructed in the 15th c. Over the river Koufos, in the vicinity of Latomeio, is a bridge that is part of an aqueduct, possibly of the 15th c., and also of the Genoese era. It consists of five bases connected with pointed arches; two more bases survive.

Pityos. (2)

Pityos is a fortified medieval settlement resembling the defensive mountain villages of the island, with numerous innovatory alterations. It was first mentioned in 1259 as a metochion of Nea Moni or as a name for other metochia of this monastery. In 1362 it was the seat of the Castellany, while in 1420 it was attested as a castle city. The church of the Theotokos Spilaiotissa, mentioned in 1315-6, has not survived. The large, polygonal tower of Pityos stands at the edge of the village, at the conflux of the rivers Kardamylitis and Elinta. Today it is on two levels; the original entrance opened on the first floor. The structure features three building phases, with the initial one (Byzantine) dating from the 13th c.

Kardamyla. (3)

The "Kastro Grias" is a fortress standing on a rocky mountain top above Kardamyla. Dating from the middle ages, it has two circular towers, the remains of a cistern and part of the defensive walls.

Viki or Vikoi. (4)

Written attestations about this site start from 1379 when it was mentioned as the castellan's seat, as a castle, and as a village at Apano Meria. On Aghioi Apostoloi hill the single-nave naiskos (dedication the same) was constructed with ancient building material and features Post-Byzantine wall-paintings.

Kampia. (5)

The fortress known as Kastraki of Aghia Paraskevi, dating from the early Genoese occupation, dominates the top of a steep

rock below the village of Kampia. Remains of fortifications survive on the E side of the rock - the three remaining sides are protected naturally. There is access via a staircase and the entrance is flanked by a tower. One more tower is preserved on the N side, where the small, Post-Byzantine naiskos of Aghia Paraskevi is located.

Aghion Galas. (6)

This small medieval village was built on a plateau above the cave of Aghion Galas. The cave was used from antiquity to the Early Byzantine period as a place of residence and asceticism for monks and anchorites in the hermitages that had been

formed (9th-11th c.). Aghion Galas is identified with the medieval location Aghia Eleni, which is mentioned in 1379 as a centre and seat of the castellan and after 1420 as a castle city. The surviving monuments attest the continuous habitation of the area, up to the present. On a rocky hill close to the entrance of the cave of Aghion Galas stands the church of Panagia Agiogalousaina. It is a contracted, cross-in-square church with a high dome. The annexes surrounding the church indicate its function as a monastery catholicon. One of the annexes, possibly the refectory, has a wall-painting of Panagia Hodegetria. The church dates from the 13th-14th c. and features a carved wood altar screen. In the interior of the cave is a





573. Chios, Sidirounta, Saint John Prasteias (Χίος, Σιδηρούντα, Άγιος Γεώργιος Πραστειά)



573. Chios, Anavatos (Χίος, Ανάβατος)

second, smaller, rock-cut church dedicated to Saint Anne. It is of the same architectural type as the Panagia church and displays the earliest frescoes on the island, dating from the 10th-11th c. On the apse, the scene of Platytera belongs to a layer from the 13th-14th c. Further above the Panagia church is the barrel-vaulted, single-nave naiskos of Aghios Thalalaios with Byzantine wall-paintings and the earliest carved wood altar screen on the island (dated to 1711).

Perparea. (7)

Perparea was mentioned by a castellan from 1379, and from 1420 it was described as the fortress of Apano Meria. Today nothing seems to have been preserved at the site of Perparea from the medieval period. There are remains of an ancient cemetery in use until the Early Christian era.

Pispilounta. (8)

South of the village of Pispilounta is a ruined fortified complex dating from the early period of the Genoese occupation. The complex is called Pyrgos Ta Markou or T' Amarkou. An enclosure surrounds structural remains: a two-storey rectangular tower, a cistern, the chapel of Aghia Paraskevi, as well as the ruined Panagia church.

Volissos. (9)

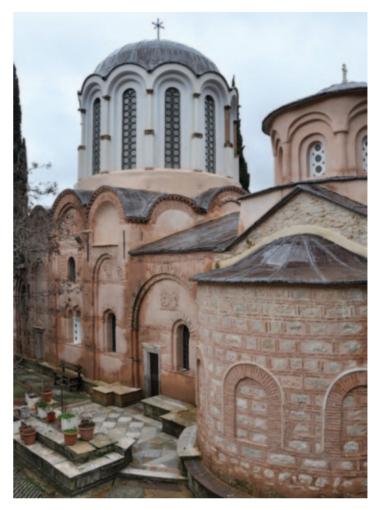
The establishment of the castle, and its name, have been associated with Belisarius, Emperor Justinian's general, who was exiled at Volissos, according to tradition. Volissos was mentioned later as a place of exile for Byzantine emperors and officials, such as Bardas Phokas (in 921 or 968) and Emperor Michael V Kalaphates (r. 1041-1042), As Anna Comnena writes in the Alexiad, during the time of Emperor John II Comnenus (r. 1118-1143), Constantine Dalassenos, admiral of the Byzantine fleet, led operations in the area and occupied Volissos after defeating the pirate Tzachas (1089), who ravaged the coast of Asia Minor and the islands. During the period of Genoese occupation, Volissos was the main town of N Chios and a religious see, as well as the centre of the Genoese defence system. The castle of Volissos stretched along the hill above the medieval settlement. The defensive walls have a six-sided shape with six circular towers and a quadrilateral bastion. The castle is in a relatively good condition and seems to have preserved its Byzantine plan without particular alterations.

Sidirounta. (10)

The church of Saint George Prasteias is a single-nave building to which a narthex was added; its openings underwent various alterations. Above the original entrance is a five-line inscription mentioning the fundamental renovation by the Genoese Battista Giustiniani da Campi and his wife Bigota in 1415. The interior of the church is covered with frescoes.

Anavatos. (11)

Anavatos is found at the top of a steep hill with access from the N side. Judging by its location, it must originally have been built for defensive reasons due to its immediate visual contact

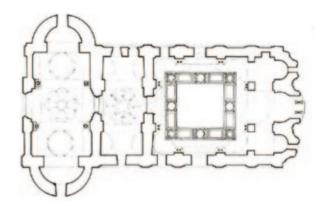


573. Chios, Nea Moni, catholicon (Χίος, Νέα Μονή, καθολικό)

with the network of watchtowers located along the W coast of the island. Research has not reached any conclusions about whether it was a village contemporary with the medieval villages of S Chios, but it is probably earlier. At the summit of the hill stands the citadel with the Taxiarchs church and the three-storey, twin-nave Panagia. The houses of the village are usually two-storeyed, of restricted dimensions, with narrow fronts and small openings. The peak years of the settlement were during Turkish rule. The earthquake of 1881 was the reason Anavatos became deserted.

Nea Moni. (12)

The monastery of Nea Moni is thought to have been sponsored by Byzantine Emperor Constantine IX Monomachos and the sisters Zoe and Theodora Porphyrogenita. From what is known so far, the construction of the catholicon and its ornamentation with mosaics started in 1042 and was continued beyond 1055. For many centuries the monastery had been playing a key role in the island's life and its catholicon was an architectural model for many subsequent churches. Its decline started in the 19th c., continuing with its destruction in 1822, and was finalised with the earthquake in 1881. Besides the catholicon, there is a refectory, a cistern, two chapels, the tower, and the cells that have survived or been restored after 1881. The catholicon is a domed octagon also known as an island-type church and features an esonarthex and a



573. Chios, Nea Moni, catholicon, ground plan (Χίος, Νέα Μονή, καθολικό, κάτοψη)



573. Chios, Mesta, Saint John (Χίος, Μεστά, Άγιος Ιωάννης)

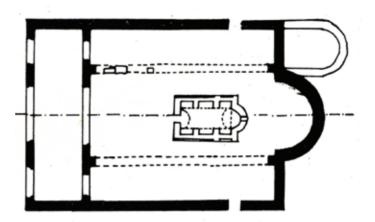
later exonarthex, which is connected with the bell-tower to the W through an annex. All floors feature marble inlays, while the lower sections of the walls in the main church and the esonarthex are covered with marble revetment (or imitations thereof), and the upper sections with mosaics. The art of the mosaics is monumental and austere. Frescoes were revealed in the dome and the side conches after the removal of covering layers in the exonarthex.

Mesta. (17)

S of the medieval village of Mesta, at the Rovies site, is the church of Saint John: barrel-vaulted, single-nave, with a quadrilateral narthex covered by a blind spherical vault. Its original building phase is dated to the 14th c.

Kato Phanoi. (19)

At the small natural harbour of Kato Phanoi there have been excavated the remains of a three-aisled Early Christian basilica established above the ruins of the sanctuary of Apollo Phanaios, and of a village dating from the time of Byzantine Emperor Justinian I (r. 527-565). The village prospered until the early 7th c. and it was probably deserted due to Arab raids in the mid-7th c.



573. Chios, Kato Phanoi, basilica (Χίος, Κάτω Φανοί, βασιλική)

Dotia. (20)

In the rural area of Dotia, SW of Emporio, stands an imposing tower dating from the period of Genoese occupation. It is a three-storey, vaulted structure with a slope at the base and battlements on the upper part. It was surrounded by a quadrilateral enceinte with small, circular towers at the corners.



573. Chios, Dotia, tower (Χίος, Δότια, πύργος)

Emporio. (21)

During excavational research by the British School at Athens on the mound defining the small natural harbour of Emporio to the S, remains have been revealed of a stronghold that may have been established in the early decades of the 7th c. and destroyed circa 670 by Arab raids. In the early 9th c. the fortified settlement recovered but only for a short period. On the site of a Roman basilica W of the harbour, a three-aisled Early Christian basilica with narthex and atrium has been revealed. A circular baptistery with a cruciform font and mosaic floors has been found to its SW. Today only the baptistery is visible.

Pyrgi. (22)

The church of Aghioi Apostoloi, lying close to Pyrgi's main square, is a smaller copy of the Nea Moni catholicon. It features opulent ceramoplastic ornamentation on the exterior surfaces, double marble colonnettes and successive stone arches on the two domes, as well as blind arcades along the longer sides. In the interior the church features frescoes from 1665. An inscription above the main entrance mentions that the church was established in 1564 by Symeon, monk and subsequently metropolitan bishop of Chios. Of course, this refers to the renovation of the church, as its foundation is dated to the 14th c.

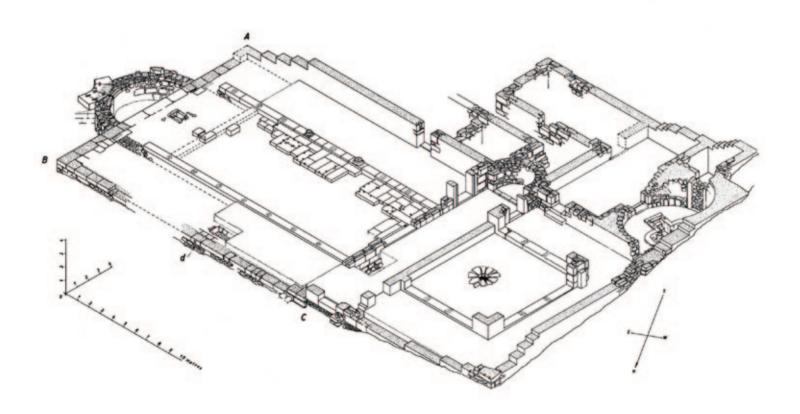
Outside Pyrgi, at the Managros village site, there stands the degraded Metamorphosis naiskos. It is Byzantine, with blind arcades featuring stone ornamentation on the sides.

Armolia. (23)

On a hill W of Armolia stands the castle of Apolichna. According to an inscription once above its entrance, it was built in 1446 by Justinian Giustiniani as part of the Chios defence plans of the Genoese rulers. The castle is oblong, surrounded by double walls, and its entrance at the NE corner protected by a tower. In the interior there were many small, timber-roofed rooms adjoined to the walls, serving as lodgings for soldiers, as well as space for cisterns.

Kalamoti. (24)

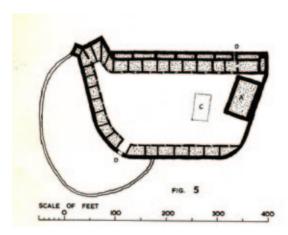
The Panagia Agrelopousaina church, once a monastery catholicon, is situated SW of Kalamoti. It is a small, barrel-vaulted place of worship with a quadrilateral narthex roofed with a blind spherical vault. The church, found in a notarial document from 1381, is totally covered with frescoes of the early 14th c. The founder's inscription mentions the Mentoni family. The Soter church stands S of Kalamoti and has become seriously degraded. Originally it was a cross-in-square church, a type rarely met on Chios. Judging by the blind ar-



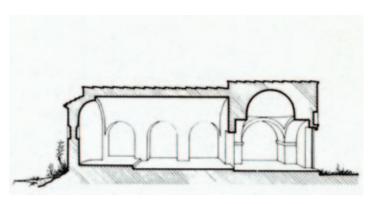
573. Chios, Emborio, basilica (Χίος, Εμπορειό, βασιλική)



573. Chios, Pyrgi, Aghioi Apostoloi (Χίος, Πυργί, Άγιοι Απόστολοι)



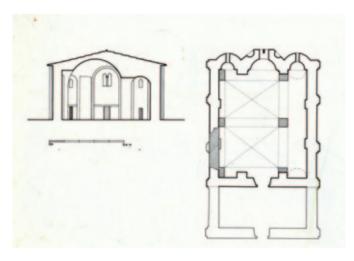
573. Chios, Armolia, castle of Apolychna (Χίος, Αρμόλια, κάστρο Απολύχνων)



573. Chios, Kalamoti, Panagia Agrelopousaina (Χίος, Καλαμωτή, Παναγία Αγρελωπούσαινα)



573. Chios, Kalamoti, Soter (Χίος, Καλαμωτή, Σωτήρας)



573. Chios, Kalamoti, Soter (Χίος, Καλαμωτή, Σωτήρας)



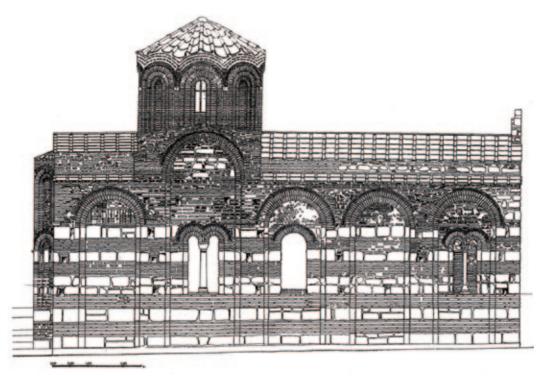
573. Chios, Kalamoti, Panagia Agrelopousaina, wall painting (Χίος, Καλαμωτή, Παναγία Αγρελωπούσαινα, τοιχογραφία)



573. Chios, Nenita, Taxiarchs monastery, inscrription (Χίος, Νένητα, μονή Ταξιαρχών, επιγραφή)



573. Chios, Nenita, Panagia Kyra Velidaina (Χίος, Νένητα, Παναγία Κυρα Βελίδαινα)



573. Chios, Exo Didyma, Panagia Sikelia (Χίος, Έξω Δίδυμα, Παναγία Σικελιά)



573. Chios, Palaios Katarraktis, Saint John Argentis (Χίος, Παλαιός Καταρράκτης, Άγιος Γιάννης Αργέντης)

cades on the long exterior walls, the decorative absidioles and the double-light windows, the church is classified among the island's Byzantine monuments.

Neninta. (25)

At a distance of 1 km W of Neninta is the ruined church of Panagia Kyra Velidaina. It is a single-nave church with a later quadrilateral narthex built above the remnants of a preceding church. At an earlier time, the portraits of the sponsors offering a church to Virgin Mary could be observed on the walls. The fresco of the Penitent Thief, dated to the 13th or 14th century, has been removed. According to tradition, the Taxiarchs monastery was built in 1306, when an icon of the saints was sent from Morias by Priestmonk Parthenios. Within the monastery there are scattered architectural elements, an inscription from 1485 embedded in the wall, and an exceptional carved wood altar screen. The church has many alterations from the period of Turkish occupation.

Exo Didyma. (26)

On the top of the hill, W of the village, stands Panagia Sikelia, which is the catholicon of a monastery. It is a single-nave, cross-in-square church with a dome, and in its original building phase it probably featured a narthex. Most of it was built according to the Constantinopolitan technique. In the interior fragments of frescoes have been found. Panagia Sikelia dates from circa 1300, when Chios was dominated by the Zaccaria family, Genoese traders.

Palaios Katarraktis. (27)

The old village, located approximately 2 km SW of the modern village of Katarraktis, was deserted after the earthquake of 1881 and has remained uninhabited since then. The remnants of the tower and medieval houses scattered in the area are of great interest. In the environs there are a number of chapels, such as the repaired church of Saint Nicholas, Aghia Ermione, Panagia, Saint George, etc. Saint John Argentis is a barrelvaulted church with a quadrilateral vaulted narthex. It seems that it was fundamentally renovated, with the exception of its narthex (its earliest section), as attested by the blind arcades, the ceramoplastic decoration and the frescoes. It is believed that the original church was built in the 14th c. and belonged to a small monastery, whose various ruins survive to the S. The ruined Taxiarchs church that was roofed with a simple, pointed barrel vault can be dated to the period of Genoese occupation (1346-1566).

Kallimasia. (28)

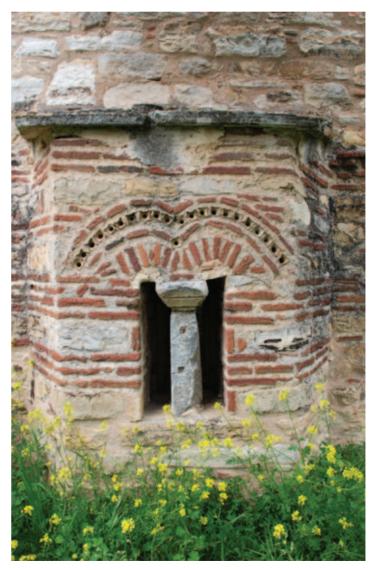
SW of Kallimasia is the ruined single-nave church of Aghia Paraskevi. The conch retains fragments of frescoes. On the E side is an embedded inscription of 1454 that was probably transferred from elsewhere.

Tholopotami. Sklavia. (29)

Sklavia is situated in central Chios, close to the village of Tholopotami. It is likely that the summer residences-towers of the



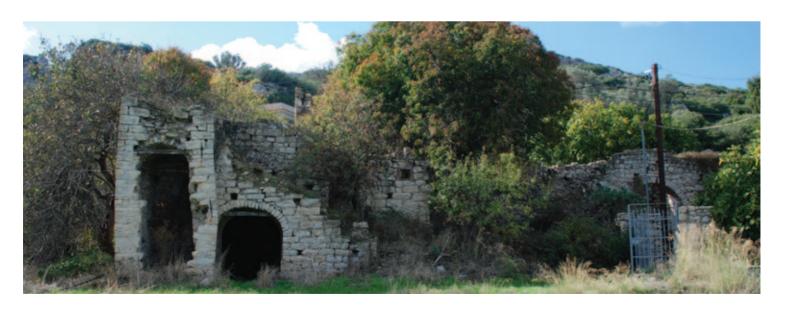
573. Chios, Palaios Katarraktis, Taxiarchs (Χίος, Παλαιός Καταρράκτης, Ταξιάρχες)



573. Chios, Kallimasia, Aghia Paraskevi (Χίος, Καλλιμασιά, Αγία Παρασκευή)



573. Chios, Tholopotami, Sklavia, Fornetto tower (Χίος, Θολοποτάμι, Σκλαβιά, πύργος Fornetto)



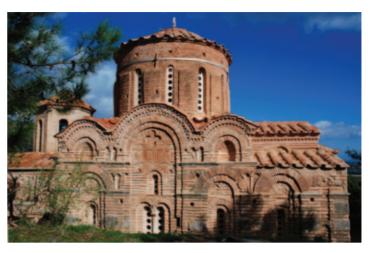
573. Chios, Tholopotami, Sklavia, Vovou tower (Χίος, Θολοποτάμι, Σκλαβιά, πύργος Βωβού)



573. Chios, Aghios Georgios Sykouses (Χίος, Άγιος Γεώργιος Συκούσης)



573. Chios, Ververato, Saint George, wall painting (Χίος, Βερβεράτο, Άγιος Γεώργιος, τοιχογραφία)

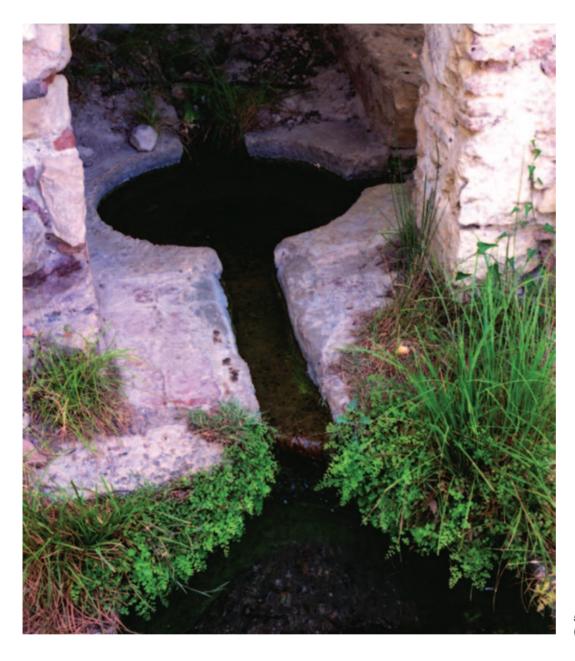


573. Chios, Vavyloi, Panagia Krina (Χίος, Βαβύλοι, Παναγία Κρήνα)



573. Chios, Chalkios, Saint John Prodromos (Χίος, Χαλκειός, Άγιος Ιωάννης ο Πρόδρομος)

Genoese rulers of Chios were located here, scattered in the area along with small churches. Although these towers have undergone many repairs and interventions, their original construction dates from the years of Genoese domination (1346-1566). Sklavia may also have been used during the Byzantine period. The village is divided into Kato Sklavia and Ano Sklavia. From the surviving towers, the following are distinctive in Kato Sklavia: Giustiniani tower (two-storey building with occasional additions); Chouzouris tower, ruined two-storey; Megalos Pyrgos, two-storey tower with strong fortress-like features, possibly the residence of the Genoese podestű (chief magistrate) on Chios; Pakos tower (two-storey with external staircase); Ntoulis tower, two-storey, whose W fanade survives intact; Fornetto tower (access possible through a majestic gate with an arch clad with stone from Thymiana. This massive and imposing tower features small protruding arches on one corner); Patselikou tower (structure may be identified with the Patros tower, and according to sources it was donated



573. Chios, Daphnonas, Kanavoutsato (Χίος, Δαφνώνας, Καναβουτσάτο)

to the Jesuati by Vernazza. These churches in Kato Sklavia stand out: (Old) Saint John Prodromos, following the Western doctrine and ruined by the earthquake in 1881; (New) Saint John Prodromos (located a short distance from the Giustiniani tower). It was built in 1894, after the earlier church collapsed. It also follows the Western doctrine.

The towers in Ano Sklavia include: Ntoulis-Mathioudis tower (from this bulky structure only the basement survives); Vovos Pyrgos, two-storey tower with well-crafted isodomic masonry; Frantzis-Mardas tower (associated with the mentioned in the sources Bavestrelli tower). Ano Sklavia churches feature: Frankish Panagia, ruined church that was built in 1427 according to a missing inscription; church of Saint George (property

of Psaroudis. It is identified with the church of Saint George, property of Zannis Pachna or Negroponte).

Aghios Georgios Sykouses. (30)

The church of Saint George Sykouses is located in the village of Aghios Georgios Sykouses and is the most faithful copy of the Nea Moni catholicon. The original building dates from the 12th c. but in the late 18th c. it underwent radical repair works.

Vavyloi. (31)

On the road to Sklavia, 1 km from the village of Vavyloi, a lane leads to the church of Panagia Krina, a smaller scale copy of the Nea Moni catholicon. The exonarthex is a subsequent

addition. According to epigraphic testimonies in the narthex and bema, the church dates from the late 12th c. The semicircular section of the dome was rebuilt after the earthquake in 1881. The painted decoration is particularly interesting. There are works from six different periods, on two lavers at least. marking the evolution of painting on Chios. Surviving from the original iconography (late 12th-early 13th c.) are the frescoes in the main church and some scenes in the esonarthex. On the N and S walls, where there are arcosolia, is the second phase of decoration, from the Byzantine period. The Prophets in the dome (14th-15th c.), as well as the latest layer in the narthex, belong to the third phase of decoration. The first Post-Byzantine wall-paintings survive on the intrados of the bema arches and on the prothesis, and may have been created in the late 16th c. These were followed by the frescoes created by Michael Anagnostou Chomatzas (1734), and by the frescoes on the upper section of the dome (1884).

Ververato. (32)

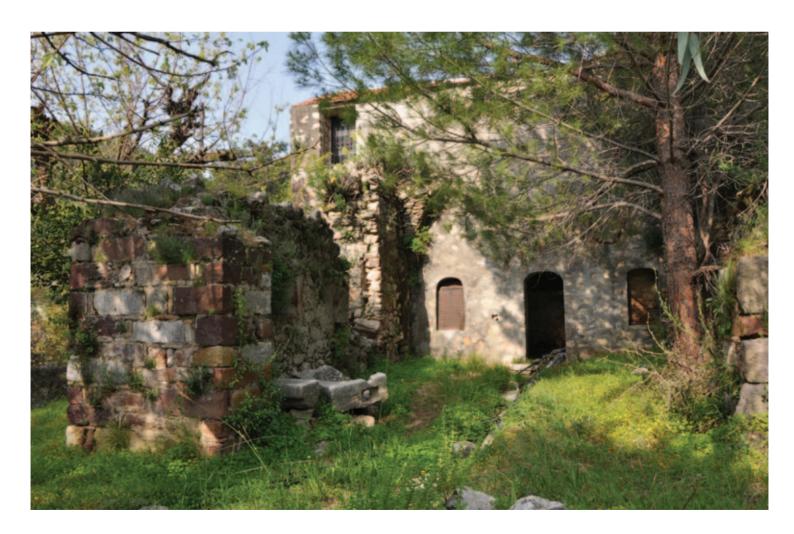
The ruined church of Saint George must have been a monastery catholicon. Its decoration survives in fragments; the most important element is the 13th c. scene of Saint George (which has been removed).

Chalkeios. (33)

The small church of Saint John Prodromos from the Late Byzantine period, located near the community of Chalkeios, displays Constantinopolitan morphological features.

Daphnonas. (34)

Vestarchato, located about 500 m N of Daphnonas, was named after the Vestarchos family. On the S side of Panagia church two building phases can be observed. According to archival sources, the monastery of Vestarchato was included among the five monasteries belonging to the Greek Orthodox



573. Chios, Daphnonas, Kanavoutsato (Χίος, Δαφνώνας, Καναβουτσάτο)



573. Chios, vigla at Trachili at Lithio (Χίος, βίγλα στη θέση Τραχήλι Λιθίου)

clergy in 1381. During the Genoese domination it was transferred to the Velasti family, who sold it in 1679 along with the church to the Nea Moni monastery. Kanavoutsato was the estate of the noble Kanavoutsos family, originating from Byzantium. From the large estate all that survive are the ruins of a medieval tower, a stone ditch and the circular cisterns providing water from a spring.

Mastichochoria.

In the Mastichochoria region are the best-preserved medieval villages on S Chios, such as Pyrgi (22), Olympoi (18), Mesta (17), as well as not so well-preserved villages, like Vessa (14), Kalamoti (24), Elata (15). These fortified villages were founded in the 14th-15th c. by Genoese governors, in a systematic rearrangement of the island, and were a result of the merging of smaller villages. Their main goal was to protect the mastic monopoly, and control mastic growers. The establishment of the villages is also associated with the prevailing atmosphere of insecurity due to piracy and the immediate proximity of the Turks. These medieval castellated villages feature an outer defensive wall formed by the external walls of the marginal houses and have only one main gate allowing access to the interior. At the corners of the wall there are circular turrets, known as "pyrgopoula" (small towers). Within the villages maze-like allevs developed, partly shaded by transverse arches, and were directly connected with the main square, where the central defence tower dominated, serving as the last refuge in case of invasion. The central tower at Pyrgi featured a

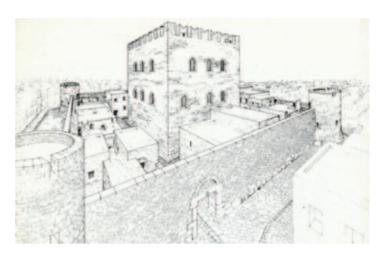


573. Chios, Daphnonas, Vestarhato, Panagia (Χίος, Δαφνώνας, Βεστερχάτο, Παναγία)

separate defensive wall with four "pyrgopoula" on the corners. The houses are simple, stone-built, cubic structures with two or three storeys, covered by semicylindrical vaults ("germata"). They also have restricted arched openings and their terraces are approximately at the same height, enabling inhabitants to flee to the tower when in danger. The only yard available was the "pounti", at the end of a stone staircase leading from the ground floor to the first floor. From this yard access to the terrace was enabled by a wooden staircase. At Pyrgi the external fanades of the houses feature an unusual ornamentation system, called "xesta" (sgraffiti). Various geometrical themes with continuous alternation of black and white develop in parallel horizontal bands. This technique was possibly transferred to Chios from Genoa during the period of Genoese rule (1346-1566).

Viales

Along the coast of S and SW Chios survive the largest number of coastal watchtowers, known as "vigles", throughout the island. They were established by the Genoese (rulers 1346-1566) and were part of Chios' defensive network. They are small, cylindrical structures with a slope at the base and a solid body; they have only one vaulted room on the top, communicating with the terrace, which is crowned with battlements. The vigla was accessed with a ladder through the only door in the room. Machicolations had been constructed above the entrance in order to repel invaders. The watchtowers that survive intact and have been restored recently (2000-2) are those ones at Livadia (16), at the cove of Pasha Limani at Mesta, and at the cove of Trachili at Lithio (13).



573. Chios, Mesta, central tower, reconstruction (Χίος, Μεστά, αναπαράσταση κεντρικού πύργου)



573. Chios, Olympoi, central tower (Χίος, Ολύμποι, κεντρικός πύργος)



573. Chios, Mesta, vigla at Leivadia (Χίος, Μεστά, βίγλα στη θέση Λιβάδια)



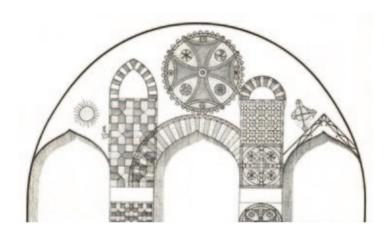
573. Chios, Mesta (Χίος, Μεστά)



573. Chios, Pyrgi (Χίος, Πυργί)



574. Ikaria, Taxiarch at Miliopos (Ικαρία, Ταξιάρχης στον Μηλιωπό)



574. Ikaria, Saint Paul at Akamatra (Ικαρία, Άγιος Παύλος στην Ακαμάτρα, τοιχογραφία)



574. Ikaria, Koskinas fortress (Ικαρία, κάστρο του Κοσκινά)

574. Icaria

Aghios Kerykos. (1)

The small Kapsalino Kastro, a fortress now in ruins, was built of local stone in the typical domestic masonry. The site was probably a watchtower in earlier times. It seems it was part of the early medieval network of castles and watchtowers (vigles) that had been organised on the island of Icaria after the Byzantines regained domination of the Aegean and established the themes.

Exo Pharos. (2)

At the site of Monastiria, between Kerames and Pharos, on the slope of the hill are scattered structural ruins and sherds of utilitarian vessels from the Early and Mid-Byzantine years. Many of the ruined buildings survive at a good height. The E wall of a church with the bema apse, a cistern and a small cave naiskos are preserved, among others. The name Monastiria (monasteries) refers to a monastic complex. The site is mentioned with the name "Kome Treis Hierarchai" (Town of Three Hierarchs) in a document of the Patmos monastery dating from 1680.

Mileopos or Miliopos. (3)

The Miliopos fortress was built on a hill above the modern village of Miliopos. Parts of defensive walls and of towers, the entrance gate and the Evangelismos church are still preserved. The Post-Byzantine church of Aghios Kerykos stands outside the enclosure, at the beginning of the ascent to the fortress. Above Miliopos village is a ruined Mid-Byzantine church dedicated to the Taxiarch. The church features relief architectural elements of excellent quality (perforated panels, mullions, capitals) from the Early Christian years presupposing the existence of a basilica of that period at the same site or within a short distance.

Kambos, Oenoe. (4)

At Kambos (previously ancient Oenoe), almost in the centre of the village, are the foundations of a three-aisled, Early Christian basilica. Parts of its mosaic floor and sculpted architectural elements are preserved. The nave is now occupied by Aghia Irene, a domed, cross-in-square church maintaining archaic elements such as the synthronon in the conch. It dates from the 10th-11th c. Byzantine structures called "palatia" are found at the archaeological site of ancient Oenoe.

Akamatra. (5)

Saint Paul's is a single-nave church located in Akamatra. It features aniconic decoration dated to 1103-4 according to an inscription.

Kossoikia. (6)

On the Prioni ridge, E of and above the village of Kossoikia, stands the medieval fortress of Koskinas, also called the fortress of Nikaria. A large part of the defensive walls, the entrance gate and the Post-Byzantine church dedicated to Saint

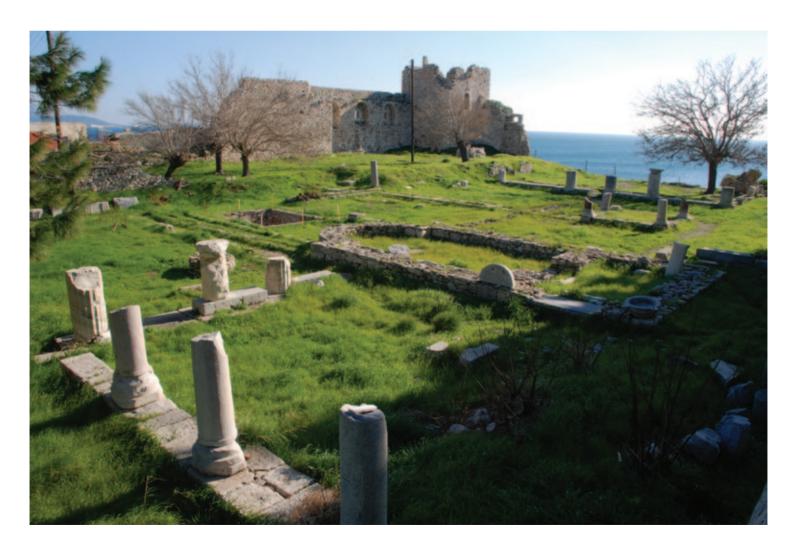
George or to Christ are preserved. Saint John at Kossoikia is a barrel-vaulted, single-nave church featuring a saddleback roof and Byzantine frescoes.

575. Samos.

Pythagoreio. (1)

The basilica at the Byzantine castle of Pythagoreio is the largest on Samos, dating from the mid-5th c. In its SW corner is a single-nave chapel with remnants of mosaic decoration. The basilica at the plot owned by Ollandezos was detected in the town centre, where the ancient agora was located, and is possibly associated with the sanctuary of Dionysus, patron

god of the town. A large number of spolia were used for its construction. Early Christian graves have been found near the basilica. At the site of the Roman thermae there is a threeaisled basilica with atrium, baptistery and many annexes, at the SW corner of the ancient city. It dates from the second half of the 5th c. The "Tria Dontia" (Three Teeth) basilica was named after the three huge buttresses in its S section. It was built W of the ancient stadium of the city and had two building phases, in the 5th and 6th c. In the first phase it was a timberroofed, three-aisled basilica with mosaic floors. In the second it was roofed with barrel-vaults, a transept was added and a dome was raised. The buttresses possibly belong to a third phase. Many annexes have been detected. The three-aisled Panagitsa basilica was founded in the 5th c. at the Glyfada site on the ruins of the ancient temple of Artemis. Part of its nave and S aisle have been excavated, as well as the bema apse.



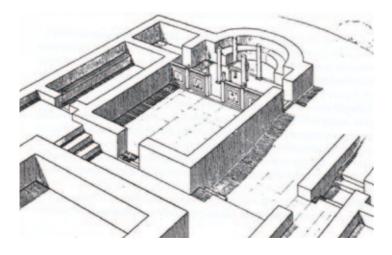
575. Samos, Pythagoreio basilica (Σάμος, βασιλική Πυθαγορείου)



575. Samos, Megali Lakka hoard (Σάμος, θησαυρός από τη θέση Μεγάλη Λάκκα)



575. Samos, Heraion basilica (Σάμος, βασιλική του Ηραίου)



575. Samos, basilica at Misokambos (Σάμος, Βασιλική Μισόκαμπου)

which has mosaic floors. Its name originates from the small Panagia (Koimesis of the Theotokos) naiskos that was built at its site. A short distance W of Panagitsa, an Early Christian cemetery with arcosolia and cist graves has been revealed, preserving remnants of painted decoration and expanses of marble revetment. Finds from excavational research indicate that the cemetery was in use from the 4th to the 7th c.

Kastro castle is located on the top of the hill above the port of Pythagoreio. The first mention of it was in 889, when it was conquered by the pirate Leo of Tripoli. Extensive repairs took place at the time of Byzantine Emperor Nikephoros Phokas (after 960), as well as in the reign of Emperor Alexius I Comnenus, when Samos was recaptured by the Byzantines (in 1092), after its temporary occupation by the Turk Tzachas. Samos was abandoned at the latest in 1475, when it passed from the Genoese to the Turks.

Heraion. (2)

On the site of the sanctuary of Hera, a three-aisled basilica with narthex, baptistery and various annexes was established in the second half of the 5th c. Abundant ancient material was used, and the apse of the bema was very close to the altar of the ancient temple.

Misokambos. (3)

The small single-nave basilica at Misokambos, E of Pythagoreio, was built at the site of a Hellenistic sanctuary and dates from the second half of the 5th c.

Megali Lakka. (4)

This small bay on the E coast of Samos, where a hoard of 300 gold coins and two pairs of gold earrings dated to 623 were discovered in 1983. Its concealment is associated with the Persian raids on Samos during the reign of Byzantine Emperor Heraclius. The treasure is exhibited at the Vathy Museum.

Kedros. (5)

At Kedros, located on the N coast of Samos, between Kokkari and Malagari, are remnants of a three-aisled basilica (5th-6th c.) with a baptistery, an apse and a built, cross-shaped font.

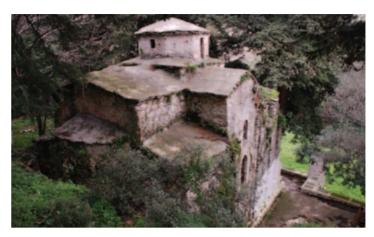
Today very few of its ruins are visible due to the later establishment of an Aghia Paraskevi naiskos on its site.

Kastro Louloudas. (6)

This castle was built on the top of a rock S of Kokkari and was used from the 7th c. to the Mid-Byzantine era. A strong wall surrounded the S and SE sides of the rock, which was hewn so that terraced structures and access roads could be built. On the top of the hill are remnants of the foundations of an oblong structure with an entrance from the W side, which may have been the castle's church.

Paliomonastiro. (7)

At the site of Paliomonastiro, close to Vourliotes, are remnants of an Early Christian complex of the 5th-6th c., including the ruins of a three-aisled basilica and the remains of structures surrounding it. The apse of the bema survives at a good height.



575. Samos, Potami Karlovasou, Metamorphosis (Σάμος, Ποτάμι Καρλοβάσου, Μεταμόρφωση)



575. Samos, Kedros basilica (Σάμος, βασιλική Κέδρου)



575. Samos, Drakaioi, Saint George, wall painting (Σάμος, Δρακαίοι, Άγιος Γεώργιος, τοιχογραφία)



575. Samos, Drakaioi, Saint George (Σάμος, Δρακαίοι, Άγιος Γεώργιος)



575. Samos, Kallithea, Panagia Makrini (Σάμος, Καλλιθέα, Παναγία Μακρινή)



575. Samos, Potami Karlovasou, Saint Nicholas (Σάμος, Ποτάμι Καρλοβάσου, Άγιος Νικόλαος)



575. Samos, Potami Karlovasou, fortress (Σάμος, Ποτάμι Καρλοβάσου, κάστρο)

Kastro Lazarou. (8)

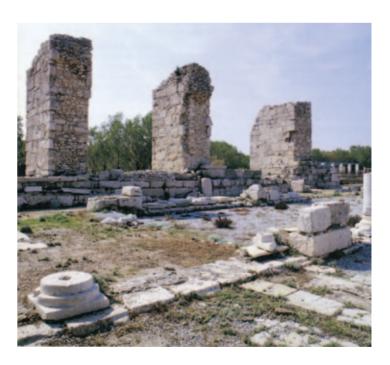
This castle was established in the mid-7th c., at Lazaros Peak on Mount Ampelos, by the inhabitants of coastal areas who fled to the mountains of inland Samos to find refuge from Arab invasions. It is surrounded by walls (dry-stone masonry), has a gate in the S-SW side and within the walls are the remains of small structures, cisterns, as well as the ruins of a small, single-nave basilica.

Kastro at Prophitis Elias. (9)

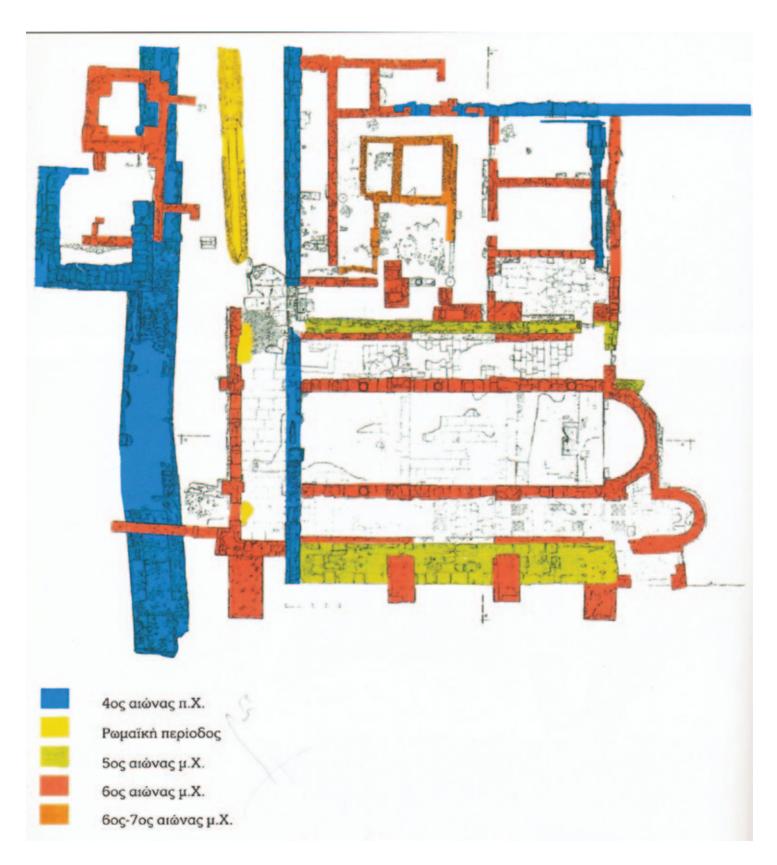
On the hill of Prophitis Elias, which towers over the sea at the junction of the roads to Karlovasi and Vourliotes, are parts of walls, a large cistern coated with hydraulic cement, as well as remnants of a small, single-nave church that was partly rock-cut. The fortress dates from the Byzantine years, but it may have been founded in the Early Christian period.

Potami Karlovasou. (10)

The church of the Metamorphosis at Potami Karlovasou, known as Panagia Potamou, is a cross-in-square building of the simple, four-columned type and has undergone many alterations. The structure is distinctive because of its great height compared to its other dimensions. The church was initially placed in the 11th-12th c., while recent research has dated its foundations to the 13th c. A short distance N of Panagia Potamou are the ruins of a single-nave church dedicated to Saint Nicholas. In the interior are two vaulted underground compartments. This building is considered to be contemporary with



575. Samos, Tria Dontia basilica (Σάμος, βασιλική στα Τρία Δόντια)



575. Samos, Tria Dontia basilica, ground plan (Σάμος, βασιλική στα Τρία Δόντια, κάτοψη)



575. Samos, basilica at Panagitsa (Σάμος, βασιλική Παναγίτσας)



575. Samos, early Christian cemetery at Panagitsa (Σάμος, παλαιοχριστιανικό κοιμητήριο Παναγίτσας)



575. Samos, "Twelve Doors" structure (Σάμος, κτίσμα Δώδεκα Πόρτες)

the neighbouring Panagia church. Sections of the Byzantine castle's defensive walls at Potami Karlovasou survive at a good height, while in the interior are preserved remnants of various structures, of a cistern and of a simple triconch church with strongly projecting side conches.

Kastrovouni. (11)

At Kastrovouni, W of Kontakeika, are the remnants of a fortified installation.

Drakaioi. (12)

The funerary church of Saint George is located N of Drakaioi village. It is a small, barrel-vaulted, single-nave building with an unattractive modernistic narthex added to its W. In the interior it features two layers of Byzantine frescoes. The first dates from the last decades of the 13th c. and the second (in the conch of the apse) from the first half of the 14th c.

Kallithea. (13)

The Panagia Makrine church was built in a cave on Mount Kerkis and is a barrel-vaulted, single-nave structure. Today it is the bema of a later church of athonite type (1764). It is totally covered in frescoes dating from circa 1300.

Myloi. (14)

In the environs of Myloi, close to the river Imvrasos, there survive at a good height the ruins of a structure known as "Twelve Doors", named after its twelve arched openings. It is rectangular and has a semicircular apse on the E narrow side. It was constructed in the 9th-11th c., under Byzantine rule.

Panagia Sarantaskaliotissa. (15)

This small, barrel-vaulted, single-nave church was built in a cave on the SW side of Mount Kerkis. Today, beneath the whitewashed interior surfaces survive frescoes from the Byzantine years.

576. Agathonisi.

In the middle of Agathonisi (1) a large rectangular structure, possibly of military use, has been indicated. It features three vaulted spaces and can be dated to the 7th c.

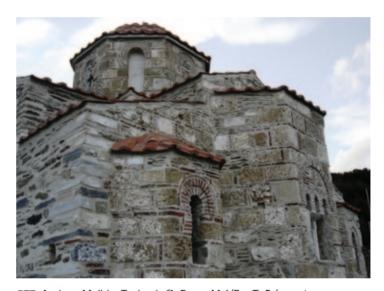
Cyclades

577. Andros.

Andros was a diocese possibly from the 4th c., initially under the metropolitan bishopric of Rhodes, and from the 10th c. under the metropolitan bishopric of Athens. The prosperity of the island is attested by the remains of at least four three-aisled basilicas of the 5th-6th c. These have been found in Palaiopolis (6), the island's ancient capital. The basilicas built at the Platos site, at the Post-Byzantine Eisodia of the Theotokos chapel and at the agora feature mosaic floors. Architectural sculptures survive from the basilica built at the site of the Metamorphosis chapel. Important Early Christian sculptures have been found at the large, three-aisled basilica excavated at the agora, built in the second half of the 5th c. on the S stoa and which seems to have been the town's cathedral. To this church belong many sculptures now kept at the Archaeological Museum of Andros. After this basilica was destroyed in the 6th c., a barrel-vaulted, single-nave church was constructed (circa 600) on the basilica's nave. The town's Early Christian prosperity was terminated with the destructive earthquake in 552 and the pirates' invasions that followed, and, from the 7th c., forced inhabitants to move to greater safety inland. To the Early Christian period can be dated the cross-shaped, domed naiskos of Saint John Theologos at Korthi (9). It is a mediumsized building of free cross plan that initially may have had



576. Agathonisi, rectangular structure with vaulted spaces (Αγαθονήσι, κτίσμα με αποθηκευτικούς χώρους)



577. Andros, Melida, Taxiarch (Άνδρος, Μελίδα, Ταξιάρχης)



577. Andros, Korthi, Saint John Theologos (Άνδρος, Κόρθι, Άγιος Ιωάννης Θεολόγος)



577. Andros, Korthi, Saint Nicholas (Άνδρος, Κόρθι, Άγιος Νικόλαος)



577. Andros, Kochylou, Kastro Phaneromenis (Άνδρος, Κοχύλου, κάστρο της Φανερωμένης)



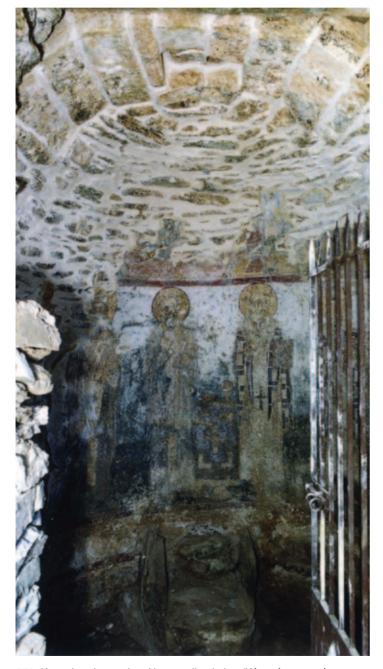
578. Kea, Epsikopi, reused sculptures (Κέα, Επισκοπή, εντοιχισμένα γλυπτά)

a funerary character or served as a baptistery. It preserves subsequent painted decoration depicting scenes of prophets, of Virgin Mary, and of the Preparation of the Throne, possibly dating from the early 13th c.

Andros flourished all over again in the 12th c. To that period are dated five churches: Saint Nicholas at Pano Korthi (9), the Taxiarch at Melida (7), Koimesis of the Theotokos at Mesathouri (3), the Taxiarch at Messaria (2) and the Taxiarch at Hypsilou (4). They all are two-columned, cross-in-square churches and are distinctive in their refined structure and remarkable sculpted decoration. The Taxiarch church at Messaria preserves the dedicatory inscription (1158) mentioning Constantine Monasteriotes and Irene Prasine as founders. The few fragments of frescoes from this church, which was ornamented with sculptures of excellent quality, are contemporary. Significant sculptures of the 12th c. survive throughout Andros: in the Taxiarch at Amonakleio (8), in Saint Nicholas at Messaria, (2), at Kochylou (10) and in the Archaeological Museum of Chora Androu. Remains of medieval fortifications are found at Palaiokastro in Korthi (9), at Kastro Phaneromenis (Apano Kastro) at Kochylou (10) and at the present-day Chora (1), which, along with the fortresses Mesa Kastro and Kato Kastro, developed after the Venetian occupation in 1204. From the same period dates the tower of Makrotantalos (5), controlling access to the Cape Cavo d'Oro from the S.

578. Kea.

In the Early Christian period Kea belonged to the province of Greece, along with Kythnos, Delos and Skyros. Four churches are representative of this era. At Karthaia (8) the ancient temple, possibly dedicated to Demeter or to Aphrodite, was converted into a three-aisled basilica, while three more basilicas of the 6th c. have been discovered at the site of Aghia Sophia's church at Ioulida (2), beneath the church of Aghia Irene at Vourkari (1), as well as beneath the Panagia chapel at Koundouros (7). In the Mid-Byzantine years Kea was under the ecclesiastical jurisdiction of the metropolitan bishopric of Athens. From this period survive mainly architectural sculptures reused on walls of later churches, such as the Mid-Byzantine Episkopi church (17th c.) (3). Among the most distinctive Byzantine monuments on Kea are the ruined bema conch at Nero, close to the Aghios Panteleimon monastery (5), plus the domed, cross-in-square churches of Saint Anne on a hilltop near Ioulida (2) and of Aghioi Apostoloi at Elies Katomerias (6). These churches' frescoes date from the 13th c. At the site of the twin church of Saints Nicholas and Constantine at Vatoudi (4) pre-existed a Byzantine church, possibly of the 14th c., whose apse and traces of earlier wall-paintings are still preserved.



578. Kea, church conch at Nero, wall painting (Κέα, κόγχη ναού στο Νερό, τοιχογραφίες)



578. Kea, Ioulida, Saint Anne (Κέα, Ιουλίδα, Αγία Άννα)



578. Kea, Katomeria, Aghioi Apostoloi at Elies (Κέα, Κατωμεριά, Άγιοι Απόστολοι στις Ελιές)



578. Kea, church conch at Nero (Κέα, κόγχη ναού στο Νερό)



579. Kythnos, Chora, Panagia Nikous (Κύθνος, Χώρα, Παναγία του Νίκους)

579. Kythnos.

According to the division of the Roman empire under Emperor Diocletian, Kythnos – along with Kea and Delos – belonged to the province of Achaia and later to the province of the Insulae, whose capital was Rhodes. The very few remains of the Early Christian period include an impost embedded in the wall of Panagia Stratelatissa church (5), as well as a few surface finds from the harbour of the ancient capital at Vryokastro (2). In the Mid-Byzantine period Kythnos was part of the theme of the Aegean Sea along with the remaining Cycladic Islands. From this period mainly architectural sculptures survive, reused in the masonry of Post-Byzantine churches, such as Panagia Nikous (Nikopoia) (3) and the Taxiarch at Velidi (4) near Chora. At the NW edge of the island, on a high, steep and inaccessible rock standing above the sea, a naturally pro-



579. Kythnos, Chora, Panagia Stratelatissa (Κύθνος, Χώρα, Παναγία Στρατηλάτισσα)



579. Kythnos, Kastro Kephalou, Aghia Triada (Κύθνος, κάστρο Κεφάλου, Αγία Τριάδα)



579. Kythnos, Kastro Kephalou (Κύθνος, κάστρο Κεφάλου)



579. Kythnos, Kastro Kephalou, Aghia Triada, wall painting (Κύθνος, Κάστρο Κεφάλου, Αγία Τριάδα, τοιχογραφία)

tected location, survive remnants of the Palaiokastro fortress, also known as Kastro Kefalou and Kastro Orias (1). It was the medieval capital of Kythnos and the seat of Frankish lords. As concluded from historical testimonies and surviving remnants, it was established in the 13th c. and maintained until the 16th c., when it was laid waste by the Turks. Parts of the walls that complement the natural fortification, mainly close to the gates, are preserved in ruins. Of the N and S gates, only the latter survives and was more easily accessible via a track that leads to the fortress. Within the walls are the ruins of numerous houses, churches, cisterns and other structures. as well as two barrel-vaulted, single-nave churches that are preserved: Aghia Triada, with a fragmented layer of frescoes that can be dated to the second half of the 13th c. and Eleousa church, incorporated in a tower that was contemporary with the church and may have been the seat of the Latin bishop.



580. Serifos, Panagia, Koimisis of the Theotokos (Σέριφος, Παναγία, Κοίμηση Θεοτόκου ή Παναγιά)

580. Serifos.

There are sparse remains from the first Christian years on Serifos. Scattered architectural elements, mainly columns below the modern church of Aghia Irene at the Koutala site (3), are dated to the Early Christian period. Early Christian and Byzantine architectural components have been reused in the walls of the Christ and Panagia church at Kastro (1). The most significant Mid-Byzantine monument on Serifos is the Koimesis of the Theotokos church, also known as Panagia (5). It is a domed, cross-in-square church with Mid-Byzantine sculptures of good quality. In the middle apse stands a built bishop's



580. Serifos, Panagia, Koimisis of the Theotokos, wall painting (Σέριφος, Παναγία, Κοίμηση Θεοτόκου ή Παναγιά, τοιχογραφία)



580. Serifos, Pounti, Saint George (Σέριφος, Πουντί, Άγιος Γεώργιος)



580. Serifos, Valsamo, Aghios Stephanos (Σέριφος, Βάλσαμο, Άγιος Στέφανος)

throne. The original layer of wall-paintings that can be fragmentarily observed below the later Mid-Byzantine layer can be dated to 1300. More Byzantine churches have been detected: at the village of Valsamo stands Aghios Stephanos (4), a single-nave, flat-roofed church with frescoes of the 12th-13th c., and, at Pounti, the funerary church of Saint George (2), a domed, cross-in-square building that can be dated to the Late Byzantine era.

582. Syros.

Only the Panagia church (1) located at Piskopio (also Episkopeio) dates from the Byzantine period. It is a cross-in-square church of transitional type dating from the 11th c., and has fragments of contemporary marble panels. At the coastal site of Grammata (2) are numerous rock-carved inscriptions from medieval times.

581. Tinos.

There are at least three churches on the island that can be dated to the Byzantine period: the domed triconch Koimesis of the Theotokos and the contracted, cross-in-square church of Saint Nicholas, both at Stylos Falatadou (2); the cross-in-square church of Panagia Malamatenia at Chora (1), which is seriously degraded, and perhaps the Catholic church of Saint Nicholas at Chora (1) in its original form. In a ruined, single-nave church in the village of Smardakitos (5) and in the single-nave church of Saint George at Loutra (3), fragments of wall-paintings have been detected that could be dated to the Late Byzantine era. Mid-Byzantine sculptures have been found incorporated in the Koimesis of the Theotokos church at Kato Kleisma (6), as well as an inscription of the 11th c. in a house in Komi (4).

583. Delos.

Christianity appeared on pagan Delos at the beginning of the Early Christian period: the island had already been upgraded to a bishopric from the 4th c. Monuments from the Early Christian years have been discovered in the SE of the agora of the Delians, where a single-nave basilica dedicated to Aghios Kerykos was founded (mid-6th c.). Some ancient buildings had been converted into Christian churches, such as the basilica at the Thesmophorion (6th c.) and the basilica near the Asclepieion (of roughly the same period). The small, cross-shaped balaneion (5th-6th c.), featuring a hypocaust, may have been part of a house, and was found in the hypostyle hall.



583. Delos, Aghios Kerykos basilica (Δήλος, βασιλική Αγίου Κηρύκου)

584. Mykonos.

The very little material evidence that has survived does not allow for a clear view of Mykonos in the Byzantine period. Most information derives from the descriptions of travellers and deographers. In the Early Christian period Mykonos was part of the province of Achaia and in the Mid-Byzantine era it was included in the theme of the Insulae. Palaiokastro (4), one of the two known castles on Mykonos, is dated to the 7th c. It is situated on an elevation inland and was probably built above an earlier castle. Together with other fortifications built on the top and at the W foot of Ai Lias Vorniotis hill, Palaiokastro was the reaction of the Byzantines to the invasions of the Arab fleet in the Aegean. During that period Chora and the surrounding area were deserted, but reinhabited when Kastro Choras was established, which is possibly associated with the installation on the island after 1207 of the Ghizi brothers, from a dynasty that governed Mykonos until 1390. Kastro Choras (1) was a fortified village surrounded by defensive walls. Its enceinte consists of few castellated elements, mainly the strengthened outer walls of enclosure structures that formed a continuous peripheral building line. Eleven Mid-Byzantine churches have been discovered within the walls, Panagia Paraportiane the most significant.

Few Byzantine churches with wall-painted decoration are known. The earlier frescoes' layer in the conch of the barrel-vaulted Panagia of Kouzis church at Portes (3) is dated to the Byzantine period. At the Leno site are two small, nearly ruined Byzantine churches, flat-roofed, with embedded architectural elements, both known as Aghia Marina or Frangokklesia (2). One of these churches has traces of wall-painting in the bema conch.

585. Sifnos.

On the top of a hill in the E of Sifnos is the dominant fortified settlement of Kastro (1). Due to its key position, it must have been a safe place to settle during the Byzantine years, as indicated by the Early Byzantine pottery and the few Byzantine architectural elements incorporated in buildings or walls of the later village. The continuous inhabitation of the hill and the extensive defensive works by Lord Januli I da Corogna in the early 14th c. may have substantially resulted in the first elimination of the Byzantine or earlier building phases of the village. Within the castle a Latin inscription by Januli II da Corogna remains on an octagonal marble column mentioning the date 1374. At Kastro stands the church of Saint Anthony or Frangantonis, a single-nave building from the period of Venetian occupation, which, according to traveller Buchon (1841), was



584. Mykonos, Portes, Panagia of Kouzis (Μύκονος, Πόρτες, Παναγία του Κουζή)



584. Mykonos, Leno, Aghies Marines or Frangokklesies (Μύκονος, Ληνώ, Αγίες Μαρίνες ή Φραγκοκκλησιές)



584. Mykonos, Portes, Panagia of Kouzis, wall painting (Μύκονος, Πόρτες, Παναγία του Κουζή, τοιχογραφία)



585. Sifnos, Kastro, reused sculptures (Σίφνος, Κάστρο, αρχιτεκτονικά γλυπτά)



585. Sífnos, Exampela, old Saint Nicholas (Σίφνος, Εξάμπελα, Άγιος Νικόλαος ο Παλιός)

situated within the residence of a Latin ruler. Regarding other areas on the island, remnants of an Early Christian basilica have been discovered at the site of Aghia Sophia church at Platys Yialos (6). Possible locations of Early Byzantine churches have been detected at Exampela, in the precinct of the old church of Saint Nicholas (2), and at the Pothitos site, close to the ruined chapel of Saint Thomas (4), where an inscription from 787 has emerged, mentioning the founders of the church. Remains of a Byzantine village have been detected in the same area. The churches of Saint Thomas and the Metamorphosis of the Soter (3) may have been built on the sites of earlier Byzantine churches. The Mid-Byzantine period is represented by the domed, cross-in-square church of the Nativity of the Theotokos located on the island of Kitriani, also called Kypriani (7), opposite Platys Yialos. The establishment of the



585. Sifnos, Kastro, column (Σίφνος, Κάστρο, κίονας)

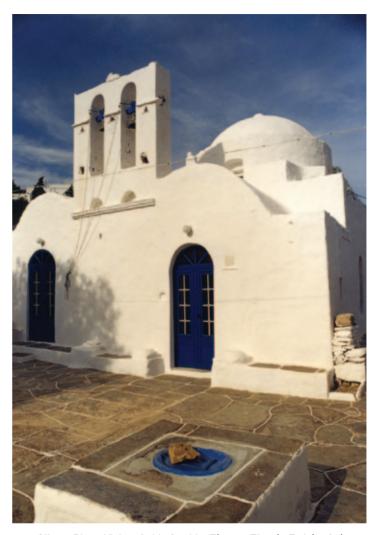
Prophet Elias Ypsilos monastery (5) is dated to the same era, according to two marble sections of an altar screen's architraves bearing the date 1145 (which have not been found on the island, although they have been recorded).



585. Sifnos, Ktriani or Kypriani, Panagia Kitriani (Σίφνος, Κιτριανή ή Κυπριανή, Παναγία Κιτριανή)



585. Sifnos, Kastro, Saint antony or Frankantonis (Σίφνος, Κάστρο, Άγιος Αντώνιος ή Φραγκαντώνης)



585. Sifnos, Platys Yialos, Aghia Sophia (Σίφνος, Πλατύς Γιαλός, Αγία Σοφία)



585. Sifnos, Saint Thomas at Pothitos, inscription (Σίφνος, Άγιος Θωμάς στου Ποθητού, επιγραφή)



586. Milos, Catacombs (Μήλος, Κατακόμβες)



586. Milos, Klima, Treis Ekklesies, cross-shaped font (Μήλος, Κλήμα, Τρεις Εκκλησιές, σταυρόσχημη κολυμβήθρα)

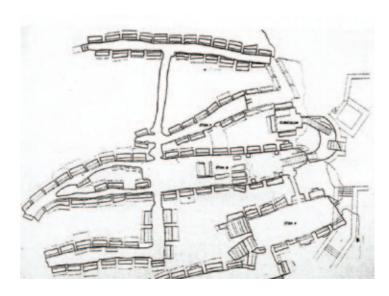


586. Milos, Kipos, Panagia, cross-shaped font (Μήλος, Κήπος, Παναγία, σταυρόσχημη κολυμβήθρα)

586. Milos.

Milos endorsed Christianity very early as attested by the Early Christian catacombs on the island. From the Early Christian period have been detected marble architectural components and a cross-shaped baptismal font at the site of Treis Ekklesies (3), on the slope of the mountain above the present-day coastal village of Klima, to where the ancient city stretched. Another cross-shaped font and marble sculptures of the 5th and 6th c. survive in the Christ and Panagia church at the site of Kipos (5) on Mount Chalakas. The catacombs are located in the environs of the present village of Trypiti. They constitute a communal, underground cemetery that was probably founded in the late 2nd c., and according to surviving inscriptions and the decoration of certain graves, it seems to have been in use until the 5th c. The catacombs in their presentday form are a complex of three underground stoas with artificial pathways opened in the 20th c. Besides the arcosolia cut on the inner walls, there is a large number of cist graves opened on the stoas' floor and covered with roughly hewn slabs. Some graves feature a niche on the arcosolium lunette, possibly used for the deposit of offerings or lamps. Frescoes and painted inscriptions survive in some arcosolia.

The extensive settlement detected at the locality of Kato



586. Milos, Catacombs, ground plan (Μήλος, Κατακόμβες, κάτοψη)

Komia (8) dates from the 7th-9th c., a critical period for the Aegean. There are building remains: a plethora of fragmented architectural elements from Early Christian basilicas, as well as sherds from the same era. On the uninhabited islet in Adamas Bay, called Mikri Akradia (2), is the barrel-vaulted, single-nave church of Panagia Akradiotissa, as well as pieces of Early Christian marble decoration. The foundations of one more church have also been detected, as well as architectural remains of houses and cisterns dating from the 8th c.

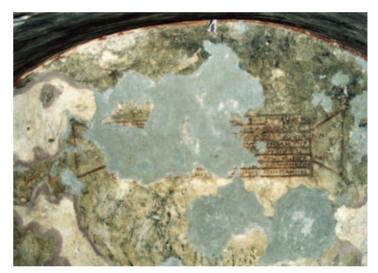
There is little evidence concerning the island's Byzantine monuments. On the top of a steep hill near Zephyria is the Panagia Kastriane church (7), with incorporated elements of sculpted marble decoration from the Early Christian and Mid-Byzantine period (11th c). The Phaneromene church at Treis Ekklesies (4) seems to have been built on a Byzantine church of the same dimensions and preserves in the conch fragments of frescoes portraying Panagia Nikopoia (15th c.). Kastro (1) was founded on a rocky hill above the ancient city of Milos during the period of Latin occupation. The medieval town of Plaka was created on the plateau below Kastro and forms a sort of natural extension. Zephyria, also known as Palaia Chora (6), is a medieval settlement on Milos that developed on the plain and was, until the 17th c., the island's capital, in place of Plaka.



586. Milos, Kato Komia (Μήλος, Κάτω Κώμια)



586. Milos, Catacombs, arcosolium with wall painting (Μήλος, Κατακόμβες, αρκοσόλιο με τοιχογραφίες)



586. Milos, Catacombs, arcosolium with inscription (Μήλος, Κατακόμβες, αρκοσόλιο με επιγραφή)



586. Milos, Zephyria, Panagia Kastriani (Μήλος, Ζεφυρία, Παναγία η Καστριανή)



587. Antiparos, Kastro, tower (Αντίπαρος, κάστρο, ο πύργος)



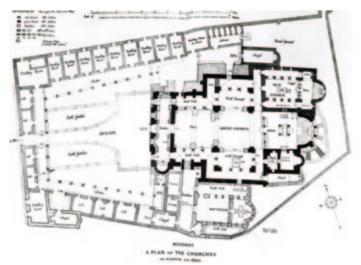
587. Antiparos, Kastro, gate (Αντίπαρος, κάστρο, πύλη)

587. Antiparos.

Kastro on Antiparos (1) is an excellent example of a medieval fortified village that was built in one phase according to a plan, in order to accommodate the new settlers on the island. It dates from the mid-15th c. and was probably constructed between 1440 and 1446 by the Venetian nobleman Loredano, Crousino Sommaripa's son-in-law, who was the lord of Paros. Kastro consists of a quadrilateral enclosure formed by a belt of perimeter buildings with a circular tower in the middle. The houses are three-storeyed, while the entrance is in the middle of the S side.

588. Paros.

The most important Early Christian monument in the Aegean is the Panagia Katapoliane church, also called Ekatontapyliane, located in Paroikia (1). It includes a large, domed, cross-shaped basilica dedicated to the Koimesis of the Theotokos, the chapel of Saint Nicholas to the NE, contemporary with the church, and the later baptistery to the S. The basilica dates from the Byzantine Emperor Justinian's time, circa the mid-6th c. It has been built above an earlier three-aisled basilica that lies on the mosaic floor of a secular building, perhaps a gymnasium, of the early 4th c. According to tradition, the establishment of the Theotokos church was supported by impe-



588. Paros, Paroikia, Panagia Katapoliane or Ekatontapyliane, ground plan (Πάρος, Παροικιά, Παναγία Καταπολιανή ή Εκατονταπυλιανή, κάτοψη)



588. Paros, Paroikia, Panagia Katapoliane or Ekatontapyliane (Πάρος, Παροικιά, Παναγία Καταπολιανή ή Εκατονταπυλιανή)



588. Paros, Paroikia, Treis Ekklesies (Πάρος, Παροικιά, Τρεις Εκκλησιές)



588. Paros, Voutakos (Πάρος, Βουτάκος)



588. Paros, Protoria, Theoskepaste, wall paintings (Πάρος, Πρωτόρια, Θεοσκέπαστη, τοιχογραφίες)



588. Paros, Piso Livadi, Saint George Thlassitis (Πάρος, Πίσω Λιβάδι, Άγιος Γεώργιος Θαλασσίτης)



588. Paros, Piso Livadi, Saint George Thlassitis, wall painting (Πάρος, Πίσω Λιβάδι, Άγιος Γεώργιος Θαλασσίτης, τοιχογραφία)

rial sponsorship, as attested by its structure and high-quality decoration. Marble architectural elements, fragments of frescoes from various periods – the earlier being Early Christian – sections of mosaic floors, as well as portable icons and heirlooms, are found throughout the complex. The picture of building activity on Paros in the Early Christian years is completed by two more monuments: the three-aisled basilica at the site of Treis Ekklesies (2) near Paroikia, and the basilica where today stands the single-nave church of Saint George, at Voutakos (10), near Alyki. All three churches were built with reused ancient building material, and exquisite marble relief elements survive.



588. Paros, Protoria, Theoskepasti (Πάρος, Πρωτόρια, Θεοσκέπαστη)

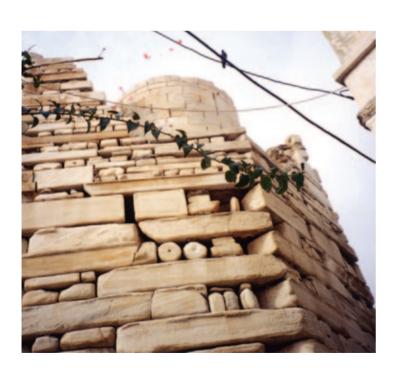


588. Paros, Kato Marathi, Saint John (Πάρος, Κάτω Μαράθι, Άγιος Ιωάννης)

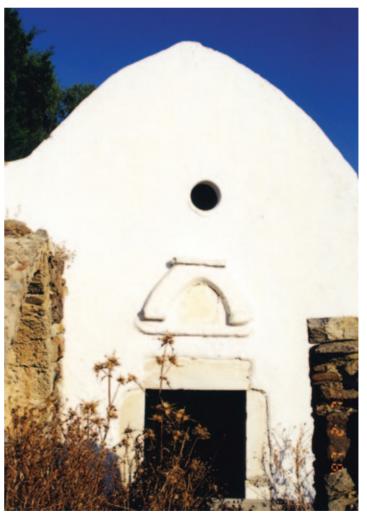
The Mid-Byzantine period is represented by a small number of sculptures incorporated in later churches in Marpissa (7) and Naoussa. The surviving Byzantine monuments on Paros are fewer and smaller than the Early Christian. The Theoskepaste church at Protoria (3) and Saint George Thalassitis at Piso Livadi (8) are barrel-vaulted, single-nave churches preserving a layer of frescoes from the 13th c. Saint John at Kato Marathi (5) and Evangelistria at Episkopiana (9) are domed, cross-in-square churches. During the Latin occupation three castles were constructed on Paros: Kastro Paroikias (1), built with plenty of ancient material; the ruined castle on Kefalos hill (6), with the barrel-vaulted, single-nave Evangelismos church, dating from 1410; and Kastro Naoussas (4), a good representative of a fortified medieval settlement.



588. Paros, Episkopiana, Evangelistria (Πάρος, Επισκοπιανά, Ευαγγελίστρια)



588. Paros, Paroikia, Kastro, tower (Πάρος, Παροικιά, κάστρο, πύργος)



588. Paros, Kephalos hill, Evangelismos (Πάρος, Λόφος Κεφάλου, Ευαγγελισμός)



589. Naxos, Angidia, Aghios Stephanos at Fraro (Νάξος, Αγγίδια, Άγιος Στέφανος στο Φραρώ)



589. Naxos, Philoti, Saint John Theologos (Ai-Theos) (Νάξος, Φιλώτι, Αγιος Ιωάννης ο Θεολόγος (Αι-Θεός))



589. Naxos, Cheimarros, Zoodochos Pege (Νάξος, Χείμαρρος, Ναός Ζωοδόχου Πηγής)

589. Naxos.

In the Early Christian period Naxos was included in the province of Achaia and in Mid-Byzantine times in the theme of the Insulae. Thirteen basilicas have been found in total, attesting the demographic bloom on Naxos in the Early Christian years. Three of the basilicas were initially ancient Greek temples and were later converted into churches: Panagia on Palatia islet (2), Saint John Theologos at Gyroulas, Sangri (17), and Saint George at Yria (4). Remains of Early Christian basilicas survive at the church of Saint Matthew, located at the Plaka Tripodon site (5) and at the church of Aghios Stephanos at Angidia (3). Traces of other basilicas have been detected beneath the Byzantine churches of Aghioi Theodoroi near Phaneromene (30), Aghios Phokas at Apollonas (31), Saint John Theologos at Kaminos (10) and the Zoodochos Pege church within the enclosure of the Hellenistic tower at Cheimarros (12). As indicated by architectural elements surviving in situ, there may also have been Early Christian basilicas at the site of Aghios Akepsimas at Sangri (6) and of Saint George at Lathrino (16). The church of Aghios Isidoros at Monoitsia (26) and the Panagia Protothrone church at Chalki (19) derive from the alteration of Early Christian basilicas. The church of Panagia Drosiane (6th c.), near the village of Moni (27), is the best-preserved Early Christian monument on Naxos. Originally it was a single-nave, triconch church with a dome. The barrel-vaulted addition to



589. Naxos, Plaka Tripodon, Saint Mathew, mosaic (Νάξος, Τρίποδες (Βίβλος) Άγιος Ματθαίος στην Πλάκα, ψηφιδωτό)

the W and the three adjoining chapels were constructed later. Beneath subsequent layers, earlier frescoes, dating from the second half of the 7th c. have been revealed. They feature interesting and unusual iconography, such as the unique double scene of Christ appearing on the dome. The latest layers of frescoes have been dated to the 14th c. A layer of Byzantine wall-paintings also survives on the apse of the E chapel. Contemporary with Drosiane (second half of 7th c.) is the original layer of frescoes on the apse in Panagia Protothrone at Chalki (19).

The period of Iconoclasm (726-843) is represented by very important wall-painting examples throughout the churches of Naxos. Altogether 15 or so layers of frescoes have been de-



589. Naxos, Monoitsia, Aghios Isidoros (Νάξος, Μονοίτσια, Άγιος Ισίδωρος)



589. Naxos, Lathrino, Saint George and Saint Nicholas (Νάξος, Λαθρήνο, Άγιος Γεώργιος και Άγιος Νικόλαος)



589. Naxos, Chalki, Panagia Prototrone (Νάξος, Χαλκί, Παναγία Πρωτόθρονη)



589. Naxos, Sangri, Aghios Akepsimas at Avlia (Νάξος, Σαγκρί, Άγιος Ακεψιμάς στα Αυλιά)



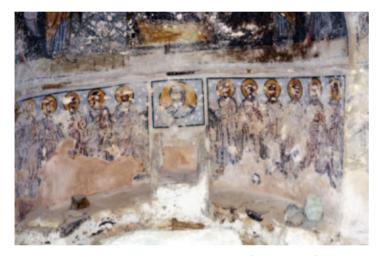
589. Naxos, Moni, Panagia Drosiane (Νάξος, Μονή, Παναγία Δροσιανή)



589. Naxos, Moni, Panagia Drosiane, wall painting (Νάξος, Μονή, Παναγία Δροσιανή, τοιχογραφία)

tected in churches dating from the first half of the 9th c. In a better condition are the aniconic wall-paintings in the churches of Aghia Kyriake at Apeiranthos (24), Saint John at Adisarou (15) and Aghios Artemios at Sangri (17).

Inland, Naxos was highly populated, as indicated by traces of ruined settlements throughout the plain area. Kastro Apalirou (14), at Sangri, towers over the inland plain. It is situated on a steep hill of about 500 m and controlled not only the arable land, but also the sea around Naxos, Paros and Ios. Cisterns and remains of churches and houses within and outside the defensive walls indicate a high level of residential activity. The foundation of the castle is associated with the first Arab raids in the 7th c., when the inhabitants of coastal areas were forced to move inland for safety.



589. Naxos, Panagia Kaloritissa, wall painting (Νάξος, Παναγία η Καλορίτισσα, τοιχογραφία)



589. Naxos, Damarionas, Saint John Theologos at Adisarou, wall painting (Νάξος, Δαμαριώνας, Άγιος Ιωάννης ο Θεολόγος στ΄ Αδησαρού, τοιχογραφία)



589. Naxos, Chalki, Panagia Prototrone, wall painting (Νάξος, Χαλκί, Παναγία Πρωτόθρονη, τοιχογραφία)



589. Naxos, Sangri, Aghios Artemios, wall painting (Νάξος, Σαγκρί, Άγιος Αρτέμιος, τοιχογραφία)

Naxos prospered and became administrative centre and metropolitan see (1083) in the Mid-Byzantine period (9th-12th c.). Of churches built in this period, the prevailing architectural types are basilicas (Saint John Theologos at Afikli) (28), cross-in-square churches (Aghioi Apostoloi at Kerami) (23) and numerous aisleless, domed (Saint Nicholas at Sangri) (17) or free cross plan churches (Panagia Damniotissa at Kaloksylos) (25), as well as barrel-vaulted, single-nave churches. A significant number of Mid-Byzantine sculptures were reused as building material in later churches. Numerous marble sculptures and architectural elements, such as those embedded in the N wall of Panagia Damniotissa (25), date from the late 10th and the 11th c. The frescoes in the church of Saint George Diasorites (19) are among the most significant 11th c. iconographical ensembles in the Aegean. It is a simple, fourcolumned, cross-in-square church with dome and narthex, its iconography programme displaying typical characteristics of the 11th c. The Panagia Protothrone church at Chalki (19) was restored in the Mid-Byzantine period and is currently a transitional, cross-in-square church. On the later belfry an embedded marble cornice records the date of renovation (1052) and the names of Leo, bishop of Naxos, and Niketas, protospatharios and Naxos' tourmarches. The layers of frescoes in the Protothrone church represent a long period, from Iconoclasm until the 13th c. The layer dating from 1052, when the church was renovated, included the first-layer frescoes in the dome (now removed) and the frescoes in the barrel vaults of the crossarms. The wall-paintings in the NW funerary chapel of Aghios Akindynos date from 1056.

The period of Latin suzerainty on Naxos began in 1204, when Venetian Marco Sanudo founded the duchy of the Archipelago, with Naxos as the seat. Latin domination lasted until the Ottoman occupation in 1566. Although Orthodox dioceses were abolished, Orthodox artistic expression was never affected. Among 180 iconographical layers of fresco that have been found in total, an impressively large number of works date from the 13th c. and the first 15 years of the 14th c. Nearly all earlier churches located in the areas of Sangri, Chalki and Philoti, as well as in mountainous Apeiranthos, were again decorated with frescoes in the 13th c. The newly built structures of that period were usually small, barrel-vaulted churches. There are nine iconographical ensembles precisely dated to the second half of the 13th c. according to inscriptions: Saint George at Apeiranthos (1252-4) (24), Saint Nicholas at Sangri (1269-70) (17), Theotokos Dimou at Apeiranthos (1280-1) (24), Panagia at Archatos (1285) (9), Saint George at Oskelos (1285-6) (7), Saint George at Maratho (1285-6) (13), Saint George at Distomo, Philoti (1286-7) (11), Panagia at Yiallou, Agiassos (1288-9) (8) and Aghios Panteleimon at Pera Chalki (1291-2). Among the most important churches that were frescoed in the same period are Aghios Stephanos at Tsikalario (21), Saint John at Kerami (23), Panagia Arion (18), Aghios Stephanos at Maratho (13) and Saint George and Saint John at Siphones (29). The wall-paintings preserved from the 14th c. are fewer and comprise an extension of 13th c. art, seen in frescoes at the church of Aghios Polycarpos at Distomo (1306-7) (11), Saint



589. Naxos, Apeiranthos, Aghia Kyriake, wall painting (Νάξος, Απείρανθος, Αγία Κυριακή, τοιχογραφία)



589. Naxos, Apeiranthos, Saint John Theologos at Afikli (Νάξος, Απείρανθος, Άγιος Ιωάννης ο Θεολόγος στ' Αφικλή)



589. Naxos, Kerami, Aghioi apostoloi at Metochi (Νάξος, Κεραμί, Άγιοι Απόστολοι στο Μετόχι)



589. Naxos, Chalki, Saint George Diasorites (Νάξος, Χαλκί, Άγιος Γεώργιος ο Διασορίτης)



589. Naxos, Apeiranthos, Saint George, wall paintings (Νάξος, Απείρανθος, Άγιος Γεώργιος, τοιχογραφίες)



589. Naxos, Sangri, Kastro Apalirou (Νάξος, Σαγκρί, Κάστρο τ' Απαλίρου)



589. Naxos, Sangri, Saint Nicholas (Νάξος, Σαγκρί, Άγιος Νικόλαος)



589. Naxos, Kaloksylos, Panagia Damniotissa (Νάξος, Καλόξυλος, Παναγία η Δαμνιώτισσα)



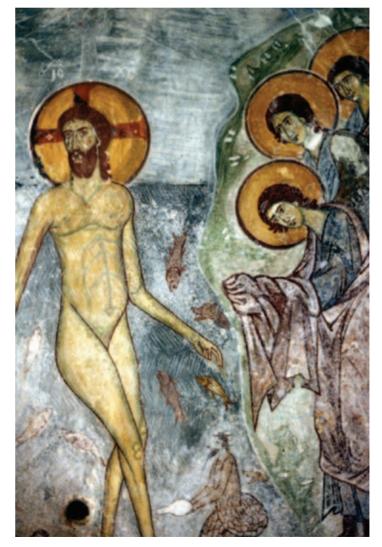
589. Naxos, Chalki, Panagia Prototrone, wall paintings at the chapel (Νάξος, Χαλκί, Παναγία Πρωτόθρονη, τοιχογραφίες παρεκκλησίου)



589. Naxos, Chalki, Panagia Prototrone, wall paintings of the second layer (Νάξος, Χαλκί, Παναγία Πρωτόθρονη, τοιχογραφίες β' στρώματος)



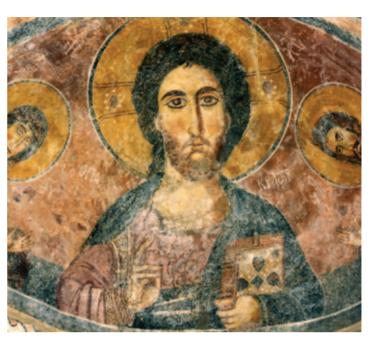
589. Naxos, Kaloksylos, Panagia Damniotissa, Mid-Byzantine sculptures (Νάξος, Καλόξυλος, Παναγία Δαμνιώτισσα, μεσοβυζαντινά γλυπτά)



589. Naxos, Sangri, Saint Nicholas, wall painting (Νάξος, Σαγκρί, Άγιος Νικόλαος, τοιχογραφία)



589. Naxos, Chalki, Panagia Prototrone, wall paintings (Νάξος, Χαλκί, Παναγία η Πρωτόθρονη, τοιχογραφίες)



589. Naxos, Pera Chalki, Aghios Panteleimon, wall painting (Νάξος, Πέρα Χαλκί, Άγιος Παντελεήμονας, τοιχογραφία)



589. Naxos, Marathos, Saint George, wall paintings (Νάξος, Μαραθός, Άγιος Γεώργιος, τοιχογραφίες)



589. Naxos, Oskelos, Saint George, wall paintings (Νάξος, Όσκελος, Άγιος Γεώργιος, τοιχογραφίες)



589. Naxos, Panagia at Archatos, wall paintings (Νάξος, Αρχατός, Παναγία Αρχατού, τοιχογραφίες)



589. Naxos, Agiassos, Panagia at Yiallous, wall paintings (Νάξος, Αγιασσός, Παναγία στης Γιαλλούς, τοιχογραφίες)



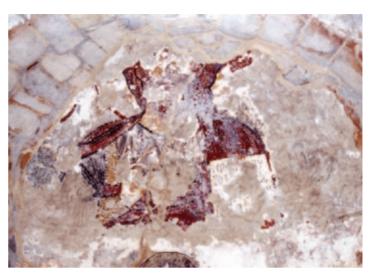
589. Naxos, Philoti, Saint John Theologos (Ai-Theos) wall paintings (Νάξος, Φιλώτι, Άγιος Ιωάννης ο Θεολόγος (Αι-Θεός) τοιχογραφίες)



589. Naxos, Chalki, Saint George Diasorites, wall paintings (Νάξος, Χαλκί, Άγιος Γεώργιος ο Διασορίτης, τοιχογραφίες)



589. Naxos, Tsikalario, Aghios Stephanos, wall painting (Νάξος, Τσικαλαριό, Άγιος Στέφανος, τοιχογραφία)



589. Naxos, Marathos, Aghios Stephanos, wall painting (Νάξος, Μαραθός, Άγιος Στέφανος, τοιχογραφία)



589. Naxos, Philoti, Panagia Arion, templon (Νάξος, Φιλώτι, Παναγία Αριών, τέμπλο)



589. Naxos, Apeiranthos, Saint John Theologos at Afikli, wall painting (Νάξος, Απείρανθος, Άγιος Ιωάννης ο Θεολόγος στ' Αφικλή, τοιχογραφία)

John Theologos at Afikli, Apeiranthos (1309) (28), Saint Constantine at Vourvouria (1310) (20) and Saint John Theologos at Kaminos (1315-6) (10).

The most important castle on the fertile inland plain in this period was Kastro at Tsikalario (21). At the now ruined Apano Kastro, between Potamia and Chalki (22), remnants from prehistoric and medieval times have been detected. The numerous churches that survive outside the walls of Kastro (Aghios Andreas, Saint George, Panagia Kastriane,) attest its importance. Kastro at Chora (1), on the NW coast of the island, was the administrative centre of the Frankish dukes. In the middle of the village that developed within the defensive walls have been discovered structures identified with buildings of



589. Naxos, Kastro at Tsikalario or Apano Kastro (Νάξος, Κάστρο Τσικαλαριού ή Απάνω Κάστρο)



589. Naxos, Moni, Panagia Drosiane, wall painting (Νάξος, Μονή, Παναγία Δροσιανή, τοιχογραφία)



589. Naxos, Kastro at Tsikalario or Apano Kastro, Saint George (Νάξος, Κάστρο Τσικαλαριού ή Απάνω Κάστρο, Άγιος Γεώργιος)



589. Naxos, Moni, Panagia Drosiane, wall painting (Νάξος, Μονή, Παναγία Δροσιανή, τοιχογραφία)



589. Naxos, Vourvouria, Saint Constantine, wall painting (Νάξος, Βουρβουριά, Άγιος Κωνσταντίνος, τοιχογραφία)



589. Naxos, Kerami, Saint John, wall paintings (Νάξος, Κεραμί, Άγιος Ιωάννης, τοιχογραφίες)



589. Naxos, Chora, Kastro (Νάξος, Χώρα, Κάστρο)

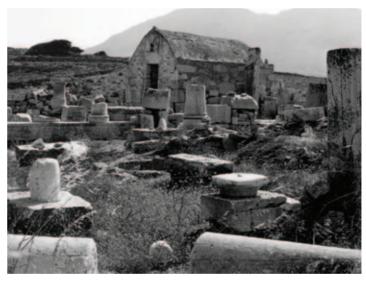
the Latin administration (the tower of Sanudo, the chancellery, the Hypapante church, the Capella Casazza, etc.). The towers that protected the castle survive in good condition: the tower of Crispi (also known as the tower of Glezos or of Aperathitissa), the tower of Karavias, and the Grec-Della Rocca tower. The area NW of the Kastro at Chora was initially inhabited by the Orthodox, and thus was formed the first protected neighbourhood, called Bourgo. Four more neighbourhoods developed around Kastro at Chora: the agora to the W, Evriaki with the Fountana to the NE and Nio Chorio to the S.



589. Naxos, basilica at Sangri, reconstruction of the barrier (Νάξος, βασιλική στο Σαγκρί, αποκατάσταση του φράγματος)

590. Koufonisia.

At the Prophitis Elias site on Ano Koufonisi (1) are the remains of an Early Christian church.



589. Naxos, Sangri, Saint John Theologos at Gyroulas (Νάξος, Σαγκρί, Άγιος Ιωάννης ο Θεολόγος στο Γύρουλα)

591. Amorgos.

Architectural remnants - at various often remote locations - as well as inscriptions attest the propagation of the new Christian religion on Amorgos. Votive structures were already established from the 4th c., as indicated by a eukterion (?) discovered at Paradeisa Bay (5), W of Arkesini. Remains of an Early Christian basilica have been detected at the Panagia Katapoliane church at Katapola (7) and at the single-nave Panagia Politi chapel at Kolophana (4). The presence of marble architectural elements in the churches of Panagia and Saint John Theologos (Theologaki) at Kato Kampos (6), in the old church of Saint George Varsamitis at Chora (2), in Saint John Theologos on Mount Kroukelo (9), as well as in churches at Aigiali Bay and the environs of Chora, reflect the financial prosperity of the island from the 4th to the early 7th c. They also attest the continuous communication of the inhabitants with the islands of the Eastern Aegean, the coastal cities of Asia Minor, and Constantinople.



591. Amorgos, Paradeisa, ruins of eukterion (Αμοργός, Παραδείσα, ερείπια ευκτήριου οίκου)



591. Amorgos, Kolophana, Panagia Politi (Αμοργός, Κολοφάνα, Παναγία του Πολίτη)



591. Amorgos, Katapola, Aghioi Anargyroi (Αμοργός, Κατάπολα, Άγιοι Ανάργυροι)



591. Amorgos, Kampos, Saint John Theologos (Αμοργός, Κάμπος, Άγιος Ιωάννης ο Θεολόγος)



591. Amorgos, Katapola, Aghioi Anargyroi, wall painting (Αμοργός, Κατάπολα, Άγιοι Ανάργυροι, τοιχογραφία)



591. Amorgos, Katapola, Evangelismos at Ksylokerati (Αμοργός, Κατάπολα, Ευαγγελισμός στη θέση Ξυλοκερατί)



591. Amorgos, Chozoviotissa monastery (Αμοργός, μονή Χοζοβιώτισσας)

Information about the troubled period of Arab raids (7th-9th c.) is provided by the churches established at inaccessible locations, such as Saint John Theologos on Mount Kroukelo (9) or sites that were invisible from the sea, such as the Evangelismos church and Aghioi Anargyroi in the area of Katapola (7). The latter preserves at least two layers of frescoes, the earlier featuring aniconic decoration.

An important Christian monument is the Panagia Chozoviotissa monastery (1), built on a steep rock on the N side of the island. The monastery has eight storeys but is only a few metres wide. The year of its foundation remains unknown. To the period of Latin occupation, 13th and 14th c., are dated the frescoes in Saint Nicholas at Kamari (3), which had been converted into a three-aisled church, in the old, barrel-vaulted, single-nave church of Saint George Varsamitis (2) and in Saint John Theologos at Kapsala (8). At the same period the residential nucleus of Kastro Choras (1) was expanded and restructured to the S and this was possibly when the internal paved squares called lozias were constructed. The sparse architectural remains from the Venetian occupation include the Gavras tower, the Tholos (a vaulted passage) and the arched, barrel-vaulted water cistern known as Kato Lakkos (10).

592. Schoinousa.

At the Tsingouri site (1), near the sea, are the remains of an Early Christian basilica and of a medieval village built above an ancient one. On the S promontory of the island, called Cape Aghios Vasilios (2), are the foundations of a single-nave church. Byzantine sculptures are found in the present parish church.



592. Amorgos, Kroukelo, Saint John Theologos (Αμοργός, Κρούκελο, Άγιος Ιωάννης ο Θεολόγος)



591. Amorgos, Kamari, Saint Nicholas (Αμοργός, Καμάρι, Άγιος Νικόλαος)



591. Amorgos, Kamari, Saint Nicholas, wall painting (Αμοργός, Καμάρι, Άγιος Νικόλαος, τοιχογραφία)



591. Amorgos, Chora, Kastro (Αμοργός, Χώρα, το κάστρο)



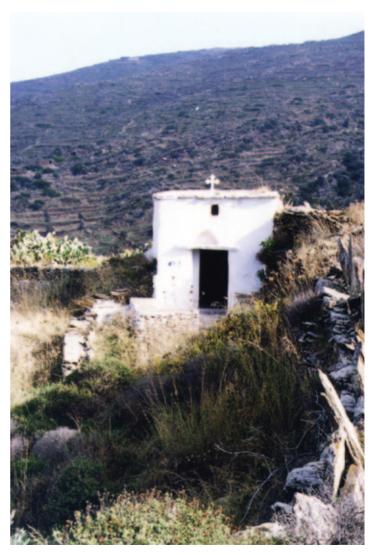
593. los, Chora, Taxiarch, Early Christian closure slab (Ιος, Χώρα, Ταξιάρχης, παλαιοχριστιανικό θωράκιο)



593. los, Palaiokastro (Ιος, Παλαιόκαστρο)

593. los.

In the 6th c. Synecdemus of Hierocles, the town of los was listed among the towns of the province of the Insulae. In the Byzantine years it was the port of call for sea journeys from Constantinople to Crete. Archaeological remains from the Early Christian period include architectural elements, marble panels, and unfluted columns that have been reused in churches at Chora (1): the Taxiarch, the Eisodia of the Theotokos, Saint John Theologos, Saint Catherine and Saint George at Kastro. The site of the Early Christian basilica they originate from may have been located S of the old cathedral. The ruins of Palaiokastro (3), an important fortification of the 7th-8th c. standing on a rocky hill in the NE of the island, indicate the need for safeguarding inland territory and the seaways from Arab raids.



593. los, Chora, church of Stavros at Bouri (Ιος, Χώρα, Σταυρός του Μπούρη)



593. los, Chora, church of Stavros at Psathi (Ιος, Ψάθη. Σταυρός)

In the mid-12th c. the Arab geographer Idrisi mentioned that los prospered, was fertile and had two harbours.

Constructed in the period of Latin occupation, the now-ruined castle (Kastro), on the top of the hill of Chora (1), dominated the large harbour. It was established by Venetian Marco I Crispo in the late 14th-early 15th c. The barrel-vaulted church of Saint George on the summit of the hill contains fading frescoes on which a carving of 1468 can be read. In the area of Psathi Bay (4) are the ruins of a barrel-vaulted Stavros church (Holy Cross) still bearing fragments of wall-paintings from the 13th-14th c. Frescoes from the period of Latin occupation also survive in pieces in the single-nave, flat-roofed Stavros church (Holy Cross) at the Bouri site (2). Finally, the ruins of another medieval fortification have been detected in the SE of los, at the Kastelli site (5).



593. los, Chora, church of Stavros at Psathi, wall painting (Ιος, Ψάθη. Σταυρός, τοιχογραφία)



593. los, Chora, church of Stavros at Bouri, wall painting (loς, Χώρα, Σταυρός του Μπούρη, τοιχογραφία)



594. Sikinos, Episkopi (Σίκινος, Επισκοπή)

594. Sikinos.

The Episkopi church on Sikinos (4), a Roman mausoleum (first half of the 3rd c.) that was converted into a Christian place of worship, reaching its final form in the 17th c. It contains the architectural elements of an Early Byzantine altar screen (7th c.) incorporated in the apse, which reinforce the hypothesis of a preceding Christian phase of the monument. From the period of Latin occupation six churches survive on Sikinos, a relatively large number in view of the size of the island. All churches are small, barrel-vaulted and single-nave, with their



594. Sikinos, Alopronoia, Panagia at Sykia (Σίκινος, Αλοπρόνοια, Παναγία στη Συκιά)

original wall-painted decoration of the 13th and 14th c.: Saint Nicholas at Raches Katergou (1299-1300) (5), Panagia at Sykia near Alopronoia (6), Christ or the Metamorphosis of the Soter near Chora (Lydis' estate) (2), Aghios Stephanos near Chorio (3), Saint Anne – Episkopi chapel – and Saint George close to Episkopi (1351-2) (4). Their frescoes were created by provincial artists who were privately sponsored, for example by priest Georgios, who sponsored the church of Saint George, and by the couple who were founders of the Aghios Stephanos church. Remnants of medieval inhabitation have been detected at the ancient village of Paliokastro (7), at the NE tip of the island, close to Cape Malta. The Kastro, the residential nucleus of Chora (1), was built on the steep N side of the island, probably in the second half of the 15th or in the 16th c., and is typical of a Cycladic fortified settlement.



594. Sikinos, Alopronoia, Panagia at Sykia, wall paintings (Σίκινος, Αλοπρόνοια, Παναγία στη Συκιά, τοιχογραφίες)



594. Sikinos, Saint Nicholas at Raches Katergou, wall paintings (Σίκινος, Άγιος Νικόλαος στις Ράχες Κατέργου, τοιχογραφίες)



594. Sikinos, Chora, Christos or Metamorphosis of the Soter at Lydis estate, wall paintings (Σίκινος, Χώρα, Χριστός ή Μεταμόρφωση του Σωτήρος στο κτήμα Λύδη, τοιχογραφίες)



594. Sikinos, Saint George, wall paintings (Σίκινος, Άγιος Γεώργιος, τοιχογραφίες)



594. Sikinos, Chora, Christos or Metamorphosis of the Soter at Lydis estate (Σίκινος, Χώρα, Χριστός ή Μεταμόρφωση του Σωτήρος στο κτήμα Λύδη)



594. Sikinos, Chora, Aghios Stephanos near Chorio (Σίκινος, Χώρα, Άγιος Στέφανος κοντά στο Χωριό)



594. Sikinos, Saint George (Σίκινος, Άγιος Γεώργιος)



594. Sikinos, Chora, Aghios Stephanos near Chorio, wall paintings (Σίκινος, Χώρα, Άγιος Στέφανος κοντά στο Χωριό, τοιχογραφίες)



594. Sikinos, Kastro, Paraporti (Σίκινος, κάστρο, Παραπόρτι)

595. Pholegandros.

Aghios Modestos at Livadi (3) was a three-aisled, vaulted, Mid-Byzantine church with a large semicircular apse. The nave and S aisle survive and are dedicated to Aghios Modestos and Aghia Kyriake, respectively. A colonnette with capital, possibly from the church's original altar screen, also survives. In the cemetery of Ano Mera stands the barrel-vaulted, single-nave church of Saint John Prodromos (1), with a transverse narthex projecting to the W. In the interior are deteriorating fragments of wall-paintings from the 13th-14th c. At Petousi is located the three-aisled Aghio Pnevma church (Holy Spirit) (2). Its aisles do not communicate and the S aisle, which is better preserved, is covered with a flat roof. The unroofed nave is dedicated to Aghia Marina and has remains of a wall-painting, the Deesis.



594. Sikinos, Episkopi, Saint Anne chapel, wall painting (Σίκινος, Επισκοπή, παρεκκλήσι Αγίας Άννας, τοιχογραφία)

596. Thera.

Thera reached its peak in the Late Roman period. In ancient Thera, at the foundations of the twin church of Aghios Stephanos (8), are the ruins of an Early Christian basilica dedicated to Archangel Michael. At coastal Perissa (7), a Late Roman village has been excavated. From the mid-19th c., during the construction at Perissa (7) of the Timios Stavros church (Holy Cross), were revealed two three-aisled basilicas, an agiasma (sacred spring) and a circular marble funerary monument. On the courses of the funerary monument an extensive land reg-



596. Thera, ancient Thera, Aghios Stephanos (Θήρα, αρχαία Θήρα, Άγιος Στέφανος)



596. Thera, Vourvoulo, Saint John Mylonadon (Θήρα, Βουρβούλο, Άγιος Ιωάννης των Μυλωνάδων)



596. Thera, Perissa, Timios Stavros, "Agiasma" (Θήρα, Περίσσα, Τίμιος Σταυρός, το «Αγίασμα»)



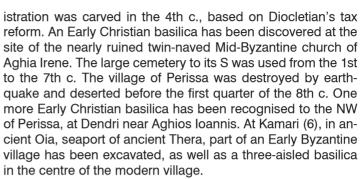
596. Thera, Perissa, Timios Stavros, funerary monument (Θήρα, Περίσσα, Τίμιος Σταυρός, ταφικό μνημείο)



596. Thera, Vourvoulo, Saint John Mylonadon (Θήρα, Βουρβούλο, Άγιος Ιωάννης των Μυλωνάδων)



596. Thera, Perissa, Aghia Irene (Θήρα, Περίσσα, Αγία Ειρήνη)



The Mid-Byzantine period is represented by two small, twinnaved churches: Aghios Stephanos (see above) at ancient Thera (8) and Aghia Irene at Perissa (7). However, the most



596. Thera, Perissa, Aghios Ioannis at Dendri (Θήρα, Περίσσα, Άγιος Ιωάννης στο Δενδρί)



596. Thera, Kamari, road of the settlement (Θήρα, Καμάρι, δρόμος του οικισμού)



596. Thera, Kamari, basilica (Θήρα, Καμάρι, βασιλική)



596. Thera, Mesa Gonia, Episkopi (Θήρα, Μέσα Γωνιά. Επισκοπή)

significant monument on Thera is the Episkopi church at Mesa Gonia (5). It is a four-columned cross-in-square building with a dome and dates from the 11th c. It retains wall-paintings of the 11th-12th c., an intact marble altar screen, and has incorporated Early Christian and Byzantine architectural elements. The layers of frescoes in the cave church of Saint George at Phoinikia, Oia (1), and in Saint John Mylonadon at Vourvoulo (3), which is a rock-cut, double-apsed church, date from the 13th c. From the period of Venetian rule survive the remains of five fortresses, known as "kastellia", built to provide protection from pirates and Turkish raids, and of the "goulades", which were private fortresses. Kastellia stood at Skaros (2), with the seat of the Frankish administration, Emporio (9), Pyrgos (4), Akrotiri (10) and Aghios Nikolaos at Pano Meria (Oia) (1). Of the goulades, the one at Emporio (9) survives.



596. Thera, Emporio, Kastelli (Θήρα, Εμπορειό, Καστέλλι)

597. Anaphi.

On the NE coast of Anaphi is the church of Saint Anthony (1) with two barrel-vaulted spaces, the N featuring remnants of wall-paintings that can be dated to the first half of the 14th c.



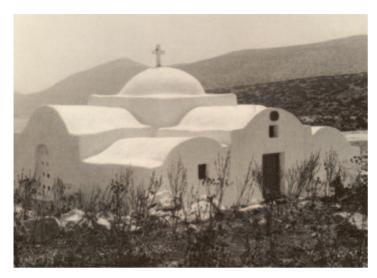
596. Thera, Pyrgos, Kastelli (Θήρα, Πύργος. Καστέλλι)



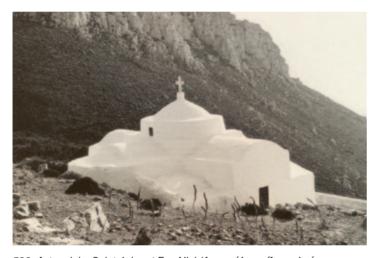
596. Thera, Mesa Gonia, Episkopi, wall paintings (Θήρα, Μέσα Γωνιά. Επισκοπή, τοιχογραφίες)



596. Thera, Akrotiri, Kastelli (Θήρα, Ακρωτήρι. Καστέλλι)



598. Astypalaia, Saint John at Vathy (Αστυπάλαια, Άγιος Ιωάννης ο Θεολόγος στο Βαθύ)



598. Astypalaia, Saint John at Exo Nisi (Αστυπάλαια, Άγιος Ιωάννης ο Πρόδρομος στο Έξω Νησί)

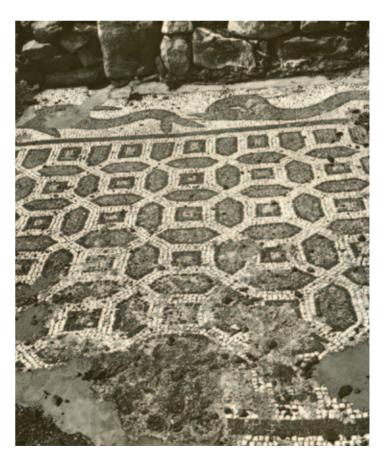


598. Astypalaia, basilica of Kareklis at Analipsi, mosaic (Αστυπάλαια, θέση Ανάληψη, βασιλική του Καρέκλη, ψηφιδωτό)

The Dodecanese

598. Astypalaia.

Astypalaia has always been the link between the Cyclades and the Dodecanese. Butterfly-shaped, the island is split into two, joined by an isthmus. It seems that at least two settlements prospered here in the Early Christian period: one on Exo Nisi, in the W section of Astypalaia, and the other on Mesa Nisi, i.e. in the E. The first was located at the present-day Livadi, where remains of two three-aisled basilicas (Aghios Vasileios and Holy of Holies) (5) with mosaic floors have been found at the Stefanida promontory, as well as remnants of urban buildings close to the coast. The second settlement was situated at the fishing port of Analipsi (1) - where another two similar basilicas have been detected (Aghia Varvara and Kareklis), as well as remains of the Tallaras bath (2) with an interesting mosaic depicting the zodiac cycle, and the foundations of other structures.



598. Astypalaia, basilica of Aghia Varvara at Analipsi, mosaic (Αστυπάλαια, θέση Ανάληψη, βασιλική Αγίας Βαρβάρας, ψηφιδωτό)

The three Byzantine transitional, cross-in-square churches may date from the 10th-11th c., even though there is no written evidence about the island from that time. Two of the churches are at Vathy (3) on Mesa Nisi – Saint John Theologos is the better preserved – while the third church (Saint John Prodromos) is at the Aghios Ioannis site (4) on Exo Nisi. The fortified settlement nearby, on a neighbouring hill, may be dated to the same period. Astypalaia suffered pirates' raids during various periods in its history and was repeatedly reinhabited by

settlers. During one of those attempts under the feudal lord (the Venetian Giovanni IV Querini), who was granted his position by the duchy of Naxos, was built the fortified settlement at Chora (1), where settlers from Tinos and Mykonos (1413) resided. The Kastro stood on a rocky elevation NE of Livadi and consisted of a defensive ring formed by houses outside the castle (xokastra), while its interior was densely built up, featuring many three- or four-storey houses.



598. Astypalaia, Kastro and Chora (Αστυπάλαια, το κάστρο και η Χώρα)

599. Patmos.

On Patmos, where Saint John Theologos wrote the Apocalypse in the late 1st c., very few Early Christian remains survive. At the site where the catholicon of the Saint John Theologos monastery (1) was later built, there are a ruined basilica and a frugal eukterion dedicated to the same saint. On the coast of Skala (2) are preserved the remnants of a baptistery where the first Orthodox of the island were baptised, according to tradition. It may have been part of an Early Christian basilica with surviving traces of the apse.

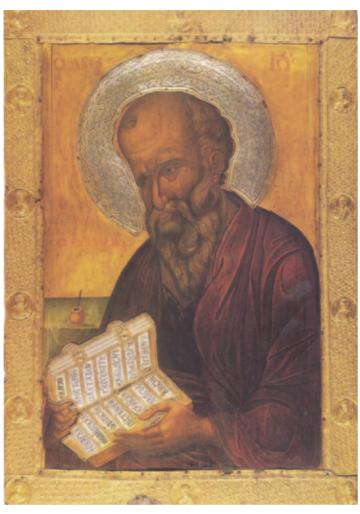
In 1088, according to the founding chrysobull of Emperor Alexius I Comnenus (r. 1081-1118), Patmos was ceded to Hosios Christodoulos so that he could establish the monastery; thus, from a deserted, uninhabited island, Patmos turned into a base of vital importance for the Byzantine empire's defence. The architecture of the monastic complex (1), with its intense,



599. Patmos, Theologos monastery by Barskij, 1770 (Πάτμος, η μονή του Θεολόγου κατά τον Barskij, 1770)



599. Patmos, Chora and Saint John Theologos monastery (Πάτμος, η Χώρα με τη μονή του Αγίου Ιωάννη του Θεολόγου)



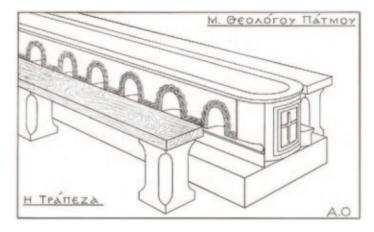
599. Patmos, icon of Saint John Theologos (Πάτμος, ο Αγιος Ιωάννης ο Θεολόγος, εικόνα)



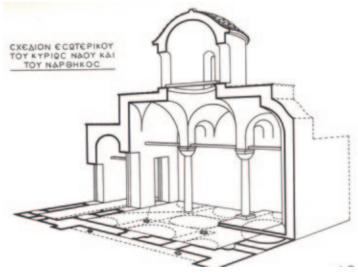
599. Patmos, Theologos monastery, Early Christian capital (Πάτμος, μονή του Θεολόγου, παλαιοχριστιανικό κιονόκρανο)



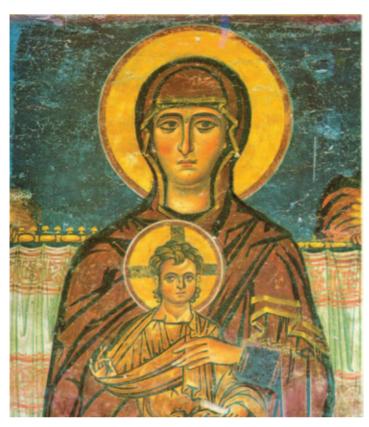
599. Patmos, Theologos monastery courtyard (Πάτμος, η αυλή της μονής του Θεολόγου)



599. Patmos, Theologos monastery, reconstruction of the refectory (Πάτμος, μονή του Θεολόγου, αναπαράσταση της τράπεζας)



599. Patmos, Saint John Theologos, catholicon (Πάτμος, μονή του Θεολόγου, το καθολικό (τομή))

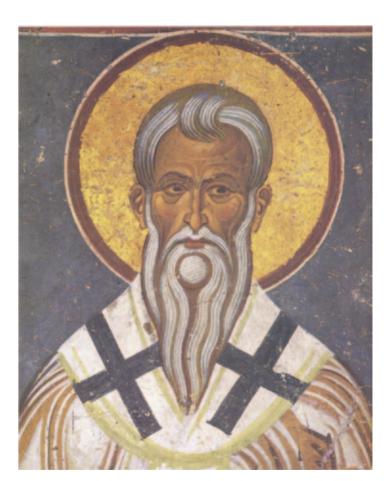


599. Patmos, Saint John Theologos, wall painting of the chapel (Πάτμος, μονή του Θεολόγου, τοιχογραφία στο παρεκκλήσι)



599. Patmos, Saint John Theologos, wall painting of the refectory (Πάτμος, μονή του Θεολόγου, τοιχογραφία στην τράπεζα)

castellated character, took its final form gradually over the centuries as the result of various building phases. The monastery catholicon, a simple tetrastyle, cross-in-square church, was built in the late 11th c. The Panagia and Hosios Christodoulos chapels were added in the 12th c., while the conversion of the timber-roofed refectory into a vaulted structure with dome, as well as the erection of the catholicon stoa, dates from the same period. The wall-paintings in the Panagia chapel are a brilliant example of the monumental trend of the late 12th c. The same team created the first phase of the frescoes in the refectory, where the second layer of wall-painted decoration is preserved to a larger extent and dates to the first decades of the 13th c. Wall-paintings of the 12th c. have been preserved in the bema of the Cave of the Apocalypse (3). The church of Aghios Demetrios at Chora was possibly frescoed in the 14th c. (1).



599. Patmos, Saint John Theologos, wall painting of the chapel (Πάτμος, μονή του Θεολόγου, τοιχογραφία στο παρεκκλήσι)

600. Leipsoi.

On this island, known from the sources as Leipso, have been found remains of the Early Christian period at Panagia church in Kouselio (3), at Aghios Spyridon church in Katsadia (2) and at the Paliomantra site (1). According to Alexius I Comnenus' chrysobull, Patmos and Leipsoi were donated to Hosios Christodoulos. The only example of Byzantine architecture is locat-

ed on the NE edge of Leipsoi: the Panagia tou Charou church (4), a transitional, cross-in-square place of worship with a later addition to the W. From the early 14th c. until 1522, authority over Leipsos was exercised by the Knights Hospitaller and then by the Ottoman empire. No monuments have been found from the time of the Knights' domination.

601. Leros.

Leros had been under the administration of the Cyclades province since Diocletian's time, while the see of Leros was founded by 553, as indicated by the participation of Bishop loannis at the Fifth Ecumenical Council. There has been evidence of organised inhabitation (marble architectural elements, mosaic floors, sherds) on the coast and in the interior dating from this period. Two basilicas have been discovered at Alinda Bay (2): one at the municipal guesthouse and the other at Aghioi Tessarakonta. Two more have been found in Xerokampos (7): at the church of Saint Nicholas and at Palaiokastro (8). A basilica has been excavated at Partheni (1), an area endowed all over with remnants of religious and secular structures.



600. Leipsoi, Early Christian ambo (Λειψοί, παλαιοχριστιανικός άμβωνας)



601. Leros, Aghia Marina, Panteliou fortress (Λέρος, Αγία Μαρίνα, κάστρο Παντελίου)



600. Leipsoi, Panagia tou Charou (Λειψοί, Παναγία του Χάρου)



601. Leros, Lakki, Saint John Theologos, wall painting (Λέρος, Λακκί, Άγιος Ιωάννης ο Θεολόγος, τοιχογραφία)

There is no archaeological evidence from the 7th to the 10th c., as it was a period when, due to Arab raids, coastal settlements were deserted and castles were built.

According to documents kept in the archive of Saint John Theologos' monastery on Patmos, Leros was associated with it from 1087 to 1263, as the monastery possessed two metochia at Partheni and at Temenia of Leros. The metochia were donated to Hosios Christodoulos by Emperor Alexius I Comnenus in 1087, according to a chrysobull. A representative monument of this period in terms of architecture and wall-paintings is Saint John Theologos at Lakki (6), a domed, three-aisled basilica with building phases dating from the 10th c., and surviving frescoes from the 13th c. Other churches with wall-paintings from the period of the Knights Hospitaller's rule (they conquered and fortified Leros in 1309) are Panagia Gourlomata (1368) and Saint Peter at Drymonas (4), Aghios Zacharias at Merikia (5) and more. Western travellers visited the island from the early 12th c. (1102-3), throughout the Knights' and Ottoman (from 1522) domination.

The fortresses at Panteli (3) and at Lepides, also called Palaiokastro (8), survive on Leros. The first, towering over the villages of Aghia Marina and Platanos, features three enclosures, two Byzantine and one 15th c., and five churches dating from the Knights' rule. The second fortress, at Xerokampos Bay is ruined; it was built in the Hellenistic period, but was in use until the 11th c., as attested to by Alexius Comnenus' chrysobull. In fact, it was donated to the island's inhabitants by order of Anna Dalassene (mother of Alexius), when they were forced to abandon the fortress at Panteli.



601. Leros, basilica at Partheni, mosaic (Λέρος, βασιλική στο Παρθένι, ψηφιδωτό)



601. Leros, Lakki, Saint John Theologos (Λέρος, Λακκί, Άγιος Ιωάννης ο Θεολόγος)

602. Telendos.

The islet of Telendos is located 750 m from the W coast of Kalymnos with which was connected until the mid-6th c. On the E of Telendos are the ruins of an extensive Early Christian village (2), which included five large basilicas, three bath houses, and a cemetery with above-ground barrel-vaulted tombs. Among the basilicas the most important are Aghios Vasileios, Palaia Panagia, Aghia Triada and the Koimesis of the Theotokos, The first three basilicas have baptisteries. The coasts of Telendos were deserted in the 7th c. due to Arab raids and the inhabitants fled to the mountainous N. They built the fortified settlement of Aghios Konstantinos (1), which retains ruined defence walls, including a rampart walk and rectangular battlements, many houses, water cisterns and a basilica featuring, on the bema apse, a wall-painting with a jewelled cross. The settlement's lifespan extended to the late 10th c., when the coasts of Telendos were reinhabited.



602. Telendos, Early Christian necropolis (Τέλενδος, παλαιοχριστιανική νεκρόπολη)



602. Telendos, seal from the Early Christian settlement (Τέλενδος, σφραγίδα άρτου από τον παλαιοχριστιανικό οικισμό)

603. Kalymnos.

In the Early Christian years Kalymnos experienced great financial success and growth. Ruins of extensive settlements exist at Vathy (5), Emporios (11) and Kantouni (6). The Early Christian settlement at the Ellinika site, close to the port of Rina at Vathy (5), is preserved in an impressive condition. During archaeological research on Kalymnos 23 basilicas have



602. Telendos, basilica at Aghios Vasileios (Τέλενδος, βασιλική στον Άγιο Βασίλειο)



602. Telendos, above-ground tomb (Τέλενδος, υπέργειος τάφος)



603. Kalymnos, Christ of Jerousalem, the basilica's bema (Κάλυμνος, Χριστός της Ιερουσαλήμ, το βήμα της βασιλικής)



603. Kalymnos, Aghioi Apostoloi at Argos (Κάλυμνος, Άγιοι Απόστολοι στο Άργος)

been found dated to the 5th and 6th c. Mosaic floors and marble architectural elements have been revealed in seven of them. Among the most important basilicas are the Christ of Jerusalem and Aghia Sophia at Limniotissa (2), Saint John at Melitsachas (8), Saint Nicholas at Skalia (10), and the Taxiarch and Palaiopanagia at Vathy (5). A small Early Christian monastic complex stands at the Pano Panagia site at Vathy (5). A total number of 11 churches date from the Byzantine years. They are mostly single-nave churches of small dimensions with high-quality wall-paintings. The most distinctive are Aghioi Apostoloi at Argos (3), Saint Nicholas at Skalia (10), Panagia Kyra-Chosti (2), the Taxiarch, Saint Anne and Aghios Kerykos at Vathy (5). The largest Byzantine place of worship



603. Kalymnos, Christ of Jerousalem, mosaic (Κάλυμνος, Χριστός της Ιερουσαλήμ, ψηφιδωτό)

on the island is Aghioi Apostoloi at Argos (3), a transitional, tetrastyle, cross-in-square church. In the "dark ages" (7th-8th c.) the fortresses of Galatiani (9) and of Kastelli (7) were built in response to Arab raids. Constructed in the 11th c. and repaired and expanded in the 15th c by the Knights Hospitaller (who had seized Kalymnos in 1310), Kastro Choras (1) was the main settlement on the island until the 18th c. Its walls surround a castle city of roughly 3 ha. In the middle of the castle two large public cisterns had been constructed. Today ten small churches (15th-early 16th c.) are preserved in good condition within the castle. Within the framework of Kalymnian defence, the Hospitallers also constructed the small Chrysocheria Castle (4).



603. Lalymnos, Limniotissa, basilica of Aghia Sophia, mosaic (Κάλυμνος, Λιμνιώτισσα, βασιλική της Αγίας Σοφίας, ψηφιδωτό)



603. Kalymnos, Panagia Kyra-Chosti, wall painting (Κάλυμνος, Παναγία Κυρά-Χωστή, τοιχογραφία)



603. Kalymnos, Kastro Choras (Κάλυμνος, κάστρο της Χώρας)



604. Kos, Kephalos, Aghios Stephanos basilica (Κως, Κέφαλος, βασιλική Αγίου Στεφάνου)



604. Kos, Kephalos, Aghios Stephanos basilica, mosaic (Κως, Κέφαλος, βασιλική Αγίου Στεφάνου, ψηφιδωτό)



604. Kos, Pyli, Panagia Kastianon, wall painting (Κως, Πυλί, Παναγία των Καστριανών, τοιχογραφία)

604. Kos.

As indicated by the surviving monuments on Kos, it enjoyed great prosperity in the Early Christian years, mainly due to its geographical location – a station of paramount importance on the commercial seaways connecting Alexandria with Constantinople. Christianity was spread early in Kos, as inferred by the participation of Meliphron, bishop of Kos, at the First Ecumenical Council of Nicaea in 325. Early Christian settlements developed at the lee bays of Kephalos (9) and Kardamaina (8), as well as on the N coast (Mastichari) (6), while the island capital was located at the site of ancient and present-day Kos town (1). Both in Kos town and in the countryside, a large number of Early Christian basilicas has been excavated or just detected: Basilicas A and B at W Thermai, basilica at the Port, basilica of Saint John Prodromos (Epta Vimata), basilica at Skandari, basilica of Archangel Gabriel, basilica of Saint Paul, basilica at Kapamas, basilica of Saint John Theologos, basilica of Aghioi Anargyroi, basilica of Aghia Theotita, basilica of Aghia Varvara, basilica of Presbyter Photeinos, basilica at Arangi, basilica of Aghios Stephanos, basilica at Kamari, small basilica, and more. All basilicas on Kos feature elaborate mosaics produced by an important workshop that decorated most of the basilicas and urban buildings of the last quarter



604. Kos, Kardamaina, Early Christian settlement (Κως, Καρδάμαινα, παλαιοχριστιανικός οικισμός)

of the 5th c. and the first decades of the 6th c., and seems to have influenced the neighbouring islands and the cities on the coast of Asia Minor. Regarding architecture, basilicas on Kos have much in common with Christian monuments on the islands of the E Aegean and Asia Minor (absence of tribelon, frequent absence of atrium, baptisteries of similar design). Their opulent sculpted decoration is also comparable.

After the devastation of the systematic Arab raids in the 7th c., villages (where deserted or reduced) and new settlements developed at safer locations on naturally protected, mountainous sites. In the 11th c. Hosios Christodoulos Latrenos left Strovilos in Asia Minor and settled on Kos, where he founded the Panagia Kastrianon church and a castle at Palaio Pyli (4). On the hill are preserved parts of the castle's fortifications, dating from the period of Byzantine and of Knights Hospitaller rule, as well as the castle's late 11th-early 12th c. portal. To-



604. Kos, Pyli, Panagia Kastianon (Κως, Πυλί, Παναγία των Καστριανών)



604. Kos, Saint Nicholas ton Ptochon, wall painting (Κως, Άγιος Νικόλαος των Φτωχών, τοιχογραφία)



604. Kos, Pyli castle (Κως, Πυλί, κάστρο)



604. Kos, Pyli, castle gate (Κως, Πυλί, πύλη του κάστρου)



604. Kos, Saint Nicholas ton Ptochon, wall painting (Κως, Άγιος Νικόλαος των Φτωχών, τοιχογραφία)

day, the settlement, stretching below the castle, is deserted. Remains of the cells of Panagia monastery are close to the catholicon, which is barrel-vaulted and single-nave, with a narthex that was added to the W in a second phase. In the interior survive sections of the wall-painted decoration in three layers: two of the 13th c. and one, covering the largest part of the walls, possibly of the early 16th c. Quite a few Byzantine and Late Byzantine churches have been found on the slopes of the N side of Mount Dikaios at Asfendiou (Panagia at Monagri (2), Moni Spondon (3), Saint George (5) and more). During Hospitaller control (1306-9 to 1522) the Knights built new fortifications (Neratzia castle and enclosure of the medieval town (1), Antimacheia castle (7), Kephalos fortress and castle (9)) and strengthened the existing ones (Palaio Pyli castle (4)). Neratzia castle, dominating the entrance to Kos harbour, was probably also fortified during the Byzantine period.

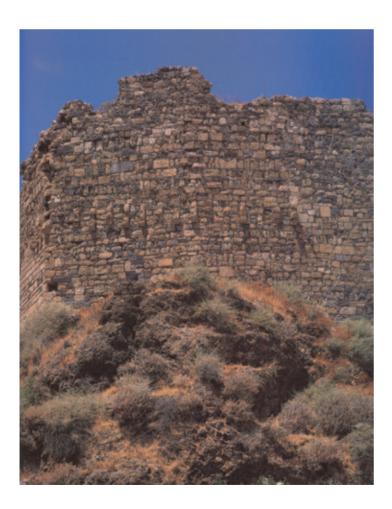


604. Kos, Neratzia castle (Κως, κάστρο της Νεραντζιάς)

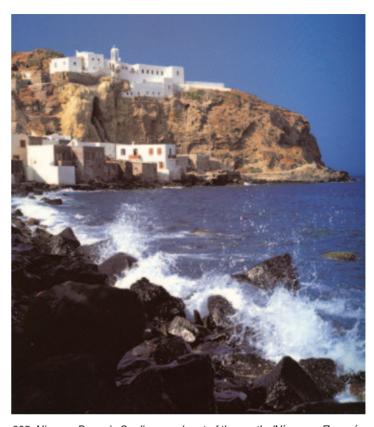
605. Nisyros.

Nisyros was at its peak in the Early Christian years. At least eight basilicas have been detected, but not excavated, at Mandraki (1), capital of the island, and at Paloi (2). Parts of mosaic floors and mainly scattered marble architectural elements – all imported, as there is no marble on Nisyros – attest the island's wealth.

Panagia Phaneromene at the Kardia site (5), a simple, tetrastyle, cross-in-square church with dome, dates from the Mid-Byzantine period (late 11th-early 12th c.). This nearly ruined church features very few surviving wall-paintings. Sections of a marble altar screen embedded in the catholicon of the Panagia Speliane monastery at Mandraki (1), possibly originating from an earlier church at the same site, are from the Mid-Byzantine era. The twin church of Saints Constantine and Mamas at Misochori (4), with sparse wall-paintings of the 12th-13th c., and Agia Triada church at Nikia (7), completely covered with decoration of the 15th c., are the most important monuments



605. Nisyros, Mandraki castle (Νίσυρος, το κάστρο στο Μανδράκι)



605. Nisyros, Panagia Speliane and part of the castle (Νίσυρος, Παναγία Σπηλιανή και τμήμα του Κάστρου)



605. Nisyros, Aghia Triada at Nikia, wall painting (Νίσυρος, Αγία Τριάδα στη Νικειά, τοιχογραφία)



605. Nisyros, Archaeological Collection, Early Christian capital (Νίσυρος, Αρχαιολογική Συλλογή, παλαιοχριστιανικό κιονόκρανο)



606. Telos, Saint Nicholas at Cheili, wall painting (Τήλος, Άγιος Νικόλαος στα Χείλη, τοιχογραφία)

on the island. Under the Knights' domination (1315-1522), two of the five fortified towns of Nisyros were inhabited, namely Pantoniki (Emporios) and Nikia (7), while Palaiokastro (3) and Argos (6) were deserted, though their fortifications were still preserved. The Hospitaller castle towering over Mandraki (1), the fifth fortified town, surrounds the Speliane monastery. The double-sided votive icon of Panagia and Saint Nicholas, work of an exceptional 15th c. artist, is venerated by the Nisyrians.

606. Tilos.

Tilos is a small island between Rhodes and Kos. There are only two basilicas from the Early Christian period that have not been excavated: Aghios Panteleimon at Livadia (3) and Saint Constantine at Megalo Chorio (1). There are no remnants from the Mid-Byzantine period, while from the 13th c. onwards about 100 Late Byzantine churches have been detected, a disproportionate number compared with the island's size and financial condition. Besides the monastery catholicon of Aghios Panteleimon (3), a domed, cross-in-square church, all other churches are of the barrel-vaulted, single-nave type. In some cases churches feature a double-apsed bema, as well as a kind of barrel-vaulted narthex. Forty of these churches retain remains or an extensive part of their wall-painted decoration. Aghia Varvara at Sannianoi, Saint Nicholas and Soter at Mesaria (2), Aghia Triada at Spitakia, Saint Nicholas and Saint Paul at Misoskali, Saint John at Avalas, Saint Anne at Kastellos

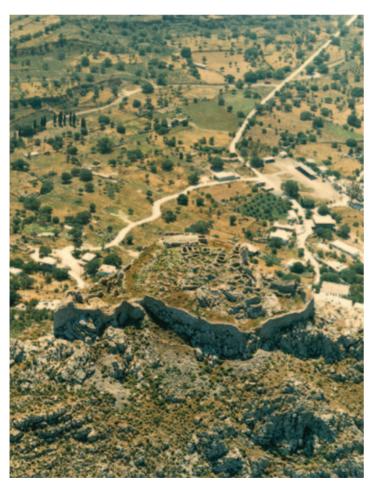


606. Telos, Aghios Nicholaos at Misoskali, wall painting (Τήλος, Άγιος Νικόλαος στο Μισοσκάλι, τοιχογραφία)

(5), Aghia Triada and Saint George at Kambos, the Eisodia of the Theotokos and Aghios Nikolaos of Michalantos at Megalo Chorio (1), the Taxiarch at Kastro, Saint John at Gonies, Aghios Vasileios at the site of the same name, Saint Nicholas at Cheili, the Taxiarch at Kambi, Aghia Elesa at Arnos, the Soter at Michro Chorio (4) and the catholicon of Aghios Panteleimon (3) have the most important 13th-15th c. wall-paintings. The Soter church at Mesaria (2) is dated to 1430, according to an inscription. Besides the Knights Hospitaller castle at Megalo Chorio (1), with incorporated remains from earlier periods, there are six more fortified sites attesting the military activity of the Knights: the castles at Mikro Chorio (4), at Mesaria (2), at Agriosykia, at Lampros, at Phaneromene and at Stavros.



606. Telos, Archaeological Collection, Early Christian capital (Τήλος, Αρχαιολογική Συλλογή, παλαιοχριστιανικό κιονόκρανο)



606. Telos, the castle of Megalo Chorio (Τήλος, το κάστρο του Μεγάλου Χωριού)



606. Telos, Soter at Mikro Chorio, wall painting (Τήλος, Σωτήρας στο Μικρό Χωριό, τοιχογραφία)



607. Symi, basilica at Nimporio, mosaic (Σύμη, Νημπορειό, παλαιοχριστιανική βασιλική, ψηφιδωτό)

607. Symi, Saint John at Tsangria, wall painting (Σύμη, Άγιος Ιωάννης Τσαγκριάς, τοιχογραφία)

607. Symi.

Remains of two basilicas and of numerous scattered architectural sculptures attest the inhabitation of the island in the Early Christian period. At Nimporio, on the site of three chapels (Koimesis of the Theotokos, Aghia Kara and Sotera) (1), there survive the semicircular bema apse, the base of the N interior colonnade, as well as part of a mosaic floor of a pre-existing three-aisled basilica (second half of the 6th c.). In the interior S wall of the third chapel an apse has been revealed, featuring faint Early Christian wall-paintings. The church of Archangel Michael Avlakiotes at Pedi (3) may have been built on the ruins of an Early Christian basilica.

The wall-paintings in Saint John at Tsangria (13th c.) (5) are a remarkable example of Late Byzantine art. The frescoes in Aghios Prokopios (6) and in Aghia Marina at Nera (7) (late



607. Symi, Aghios Prokopios, wall painting (Σύμη, Άγιος Προκόπιος, τοιχογραφία)

14th c.), as well as on the ground floor of the catholicon of the Archangel Michael Roukouniotes monastery (4) and on the external wall-painted conch of its N section date from the time of Knights Hospitaller rule (15th c.). Part of the castle at Chorio (2) – belonging to the island's 14th-15th c. fortifications – survives at the site of the ancient citadel. The castle was repaired by the Knights, as indicated by the coat of arms of Emery D'Amboise, grand master of the Hospitallers (1503-12), which mentions the date 1507. This is embedded in the S side of the castle, where it survives at a good height. The Panagia church, built within the castle, features on its fanade embedded coats of arms of Zacosta, grand master of the Knights (1461-7) and of de Milly (grand master 1454-61), as well as an inscription with the date 10 April 1456. The original location of these coats of arms was in the castle, at the internal Siderini gate.

608. Chalki.

The present-day coastal village of Emporios (also known as Imporios) was first inhabited in the Early Christian period, as attested by a fragment of a mosaic floor in the E of Saint Nicholas cathedral (7), as well as by architectural sculptures at the Aghia Kyriake site at Zyes on the outskirts of the village. Another area that was inhabited was Kefali (3), located at the island of Chalki's NW tip, where remains of an Early Christian basilica survive. Already from the Early Christian period the island was home to hermits, as proved by the rare wall-paintings that have been found at Askitario (8), a hermit cell in a rock cave at a steep location on the NE coast of the island (a site also known as Kellia).

Many small churches dating from the time of Byzantine and Knights Hospitaller rule are scattered throughout the island. From the 35 churches that have been listed, almost half retain wall-paintings. These are size-restricted, barrel-vaulted, single-nave churches, most of which are located at the medieval village of Chorio and in the surrounding area. Today deserted, Chorio (1) was invisible from the sea, so it could be protected from pirates. It stretched up the slope of a hill, on the top of which stands a Knights' castle bearing the coat of arms of D' Aubusson (1476-80). Within the castle lies the nearly ruined church of Saint Nicholas, the largest medieval church on the island, with wall-paintings from the 15th c. From the remaining chapels it is worth mentioning the following: Panagia Hodegetria or Enniameritissa (2), which preserves its wall-painted decoration and is dated to 1367 according to an inscription; Panormitis at Plagia (5) preserving two layers of frescoes (13th and 14th c.); the Stavros church (Holy Cross) at Plekti (14th c.?) (6); Saint Andrew at Antramasos (4), as well as Aghios Zacharias at Phoiniki (9), whose wall-paintings (late 14th c.) have been removed and are exhibited at Panagia in-the-Castle in Rhodes.



608. Chalki, settlement and castle of Saint Nicholas (Χάλκη, ο οικισμός και το κάστρο του Αγίου Νικολάου)



608. Chalki, Panagia Hodegetria or Enniameritissa, wall painting (Χάλκη, Παναγία Οδηγήτρια ή Εννιαμερίτισσα, τοιχογραφία)



610. Rhodes, basilica of Kalathos, capital (Ρόδος, βασιλική Καλάθου, κιονόκρανο)



610. Rhodes, Filerimos, part of an Early-Christian sarcophagus (Ρόδος, Φιλέρημος, τμήμα παλαιοχριστιανικής σαρκοφάγου)



610. Rhodes, medieval town, Aghia Triada (Dolapli) (Ρόδος, μεσαιωνική πόλη, Αγία Τριάδα (Ντολαπλί))

609. Alimia.

The today uninhabited island of Alimia, near Chalki, was inhabited in the Early Christian period as attested to by remains of two Early Christian basilicas (1).

610. Rhodes.

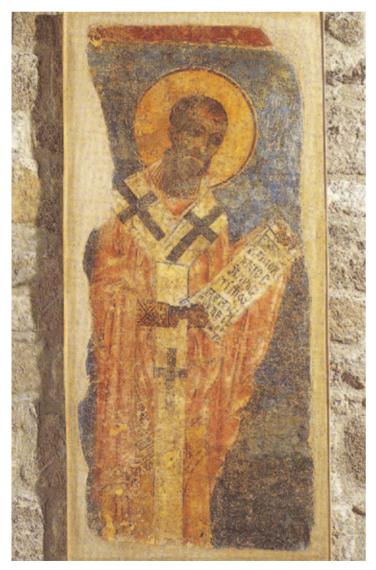
The history of Rhodes was directly affected by its key geographical position and temperate climate. In 297 Rhodes joined the province of the Insulae, of which it became the capital, and in the 4th c. it was upgraded to a metropolitan see (of the Islands). After the 7th c. it was administered under the Cibyrrhaeot theme. A plethora of archaeological remains survives from the Early Christian period (4th-7th c.), even though the continuous inhabitation of the town for 2300 years had contributed to the destruction of discernible archaeological layers and thus obstructed the dating of finds. Important examples of remains that have been detected during archaeological excavations in Rhodes town (1) are six basilicas, four of which are in the medieval town and the remaining two in the modern town. The most famous is the large basilica on Cheimarras Street, a three-aisled church with transept, narthex and atrium, baptistery, mosaic and marble inlay floors, as well as traces of frescoes. Its last building phase dates from the reign of Justinian. Continuous excavations have been bringing to light Early Christian remnants, from both religious and secular structures. More than sixty basilicas have been detected in the countryside: at lalysos (3), Salakos (11), Kameiros (12), Afantou (9), Lardos (17), Gennadi (22), Lachanias (23), Filerimos (2), Kalathos (15), Kolympia (10), Arnitha (19), Apollakia (18), Mesanagros (21) and more.

Concerning the location of villages, archaeological evidence indicates that there were more at the coast than inland in the Early Byzantine period – the number of villages in the interior increased after Arab raids in the 7th c. Rhodes town contracted at the time and a fortress with bulwark and moat was constructed to which the inhabitants would flee when enemies attacked. This fortress was built on the site of the ancient citadel of Rhodes, where the Palace of the Grand Master (Castello) stands today. Examples of art from the Early Byzantine period have been detected only on the aniconic layer of Saint George Chostos in Lindos (8th or 9th c.) (16).

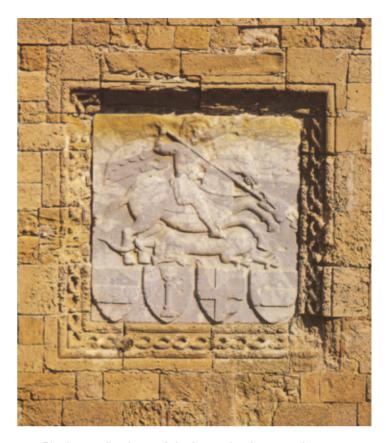
Intense numismatic movement in the late 11th and in the 12th c. brought great financial prosperity. At the time the following churches were built: Panagia in-the-Castle in the medieval town (1); Aghios Phanourios, the unnamed chapel on Agisandrou Street featuring high-quality frescoes; the Archangel Michael church at Tharri (14) that followed Constantinopolitan standards and featured remarkable wall-paintings. In the first half of the 13th c. Rhodes was independent and was governed by the "authentes" (absolute ruler) Leon Gabalas, and later by his brother. Sections of wall-paintings from this period survive

on the second layer of Archangel Michael at Tharri, on the first layer of Aghios Phanourios in the medieval town, and in the cave church of Aghios Niketas at Damatria (6). The church of Saint George Vardas (1289-90) (20) is dated exactly to the 13th c.

The occupation of Rhodes by the Knights Hospitaller (1309-1522) changed the form of the town (1), which was expanded with new fortifications, including the area where the present-day medieval town extends. The fortress mentioned above separated the medieval town into two unequal parts: Kollakio to the N, where the nobility and the administration of the Knights' order resided; and Bourgo to the S, where the common people lived. A typical architectural example of the era is the Palace of the Grand Master, which was repaired by the



610. Rodos, Tharri, Michael Archangel monastery, wall painting (Ρόδος, Θάρρι, μονή Αρχαγγέλου Μιχαήλ, τοιχογραφία)



610. Rhodes, medieval town, Saint George bastion, coat of arms (Ρόδος, μεσαιωνική πόλη, προμαχώνας Αγίου Γεωργίου, οικόσημο)



610. Rodos, medieval town, Grand Master Palace. (Ρόδος, μεσαιωνική πόλη, Παλάτι του Μεγάλου Μαγίστρου)



610. Rhodes, Lindos, Saint George Chostos, wall painting (Ρόδος, Λίνδος, Άγιος Γεώργιος Χωστός, τοιχογραφία)

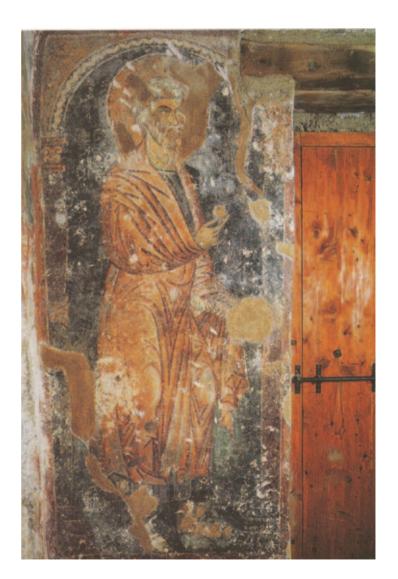


610. Rhodes, Panagia in-the-castle, wall painting (Ρόδος, μεσαιωνική πόλη, Παναγία του Κάστρου, τοιχογραφία)

Knights in the first twenty years of the 14th c. and was used as an administrative centre. After falling into disrepair, it was restored during the Italian occupation (1912-48).

Rhodes, inhabited by Greeks, Latins and Jews at this time, was characterised by financial prosperity inextricably connected not only to maritime and commercial success but also to the coexistence of western European and Byzantine art.

A total of 29 churches survive in the medieval town (1) out of the 35 that once existed there. Seven of these were Catholic and 28 Orthodox. The two prevailing architectural designs were: a) western European type: three-aisled basilicas with transept (Saint John at Kollaki) or without transept (Panagia of the Bourgo), roofed with rib vaults; b) five variations of the



610. Rhodes, medieval town, Saint Catherine (Ilk Mihrab) wall painting (Ρόδος, μεσαιωνική πόλη, Αγία Αικατερίνη (Ιλκ Μιχράμπ) τοιχογραφία)

Byzantine type: barrel-vaulted, single-nave, free cross plan with dome, three-aisled barrel-vaulted, cross-in-square, tetraconch. As for wall-paintings, about 100 layers have been detected, of which around 75 date to the rule of the Knights. Three artistic trends can be observed: the western European, Late Byzantine-Palaeologan and the eclectic.

In particular, an example of the western European trend in painting survives in the Panagia in-the-Castle (Saint Lucia, 14th c.) and in secular buildings in the medieval town (like the Castellany), while examples of Late Byzantine art have been observed in sections of wall-painting in more than 35 churches on the island of Rhodes, including the Catholic church in Afantou (9), Aghios Georgios Pachymachiotes at Lindos (16), Saint Nicholas at Maritsa (1435) (7), Aghis Triada at Psinthos (1407-8) (8), and in many other churches in medieval Rhodes town, such as Saint Catherine, Aghios Artemios, Saints Constantine and Helen, the second layer of Aghios Phanourios (1335-6),



610. Rhodes, medieval town, Panagia of the Bourgo (Ρόδος, μεσαιωνική πόλη, Παναγία του Μπούργκου)



610. Rhodes, Filerimos, Saint George Chostos, wall painting (Ρόδος, Φιλέρημος, Άγιος Γεώργιος Χωστός, τοιχογραφία)



610. Rhodes, Kritinia castle (Ρόδος, κάστρο Κρητηνίας)

among others. Typical of the third trend are the wall-paintings in Saint Nicholas at Trianta (4), in Saint George Chostos at Philerimos (2), in Panagia Parmeniotissa at Psinthos (8), in Hypapante and in Prophet Habakkuk at Paradeisi (5), in Aghia Triada in the medieval town, as well as the remains of wall-painted decoration in churches there (Aghios Spyridon, Saint Nicholas, Saint George at the city walls). Among the most important portable icons found on Rhodes, works of the 12th c., are those of Panagia Damascene and of Panagia Philerimou, as well as the icon of Heleimonetria (late 13th-early 14th c.).

Finally, during the Knights' occupation, a dense network of fortified sites was developed at key locations on the island so that enemies could be confronted. There are 21 castles in Rhodes, most of them preserved in ruins. Only one, in the medieval town, can be safely dated to the "dark ages" (7th-9th c.). According to historical sources three of the castles are earlier than Hospitaller rule (Lindos (16), Pharaklo (13), Philerimos (2)), while the remainder, as well as various defensive towers (vigles) scattered throughout the island, were built by the Knights.



610. Rhodes, two-faced 14th century icon (Ρόδος, αμφιπρόσωπη εικόνα του 14ου αιώνα)

611. Karpathos. Saria.

Karpathos flourished in the 5th and 6th c. as it had well-established harbours, a commercial fleet, and was rich in raw materials. The island's prosperity at this time is indicated by the numerous Early Christian monuments, preserved mainly at the sites of ancient cities. Five Early Christian basilicas have been detected at the site of present-day Arkasa (6), where the see of Karpathos was based: the basilica of Bishop Kyros (5): Aghia Anastasia (4) in its second building phase (as attested by an inscription on the mosaic floor); the basilica of Presbyter Eucharistos (also known by an inscription on a mosaic floor), where today stands the later church of Saint Constantine; the basilica of Saint Nicholas, on the ruins of which was built the saint's chapel; the funerary basilica of Archangel Michael; and finally the basilica at Palaiokastro Arkasas (6). At Pigadia, the present capital of Karpathos, the basilica of Aghia Photeine (Aphoti) (1) has been excavated, and three further basilicas have been detected. Recently one more basilica was brought to light at the Kefali site at Vronti Bay (8). A basilica with numerous architectural sculptures (3) has been detected at Afiartis,



611. Karpathos, Saint Luke at Apella, wall painting (Κάρπαθος, Άγιος Λουκάς στα Άπελλα, τοιχογραφία)



611. Karpathos, Olympos, Saint Anne, wall painting (Κάρπαθος, Όλυμπος, Αγία Άννα, τοιχογραφία)



611. Karpathos, Panagia at Inia, wall painting (Κάρπαθος, Παναγία στα Ίνια, τοιχογραφία)



611. Karpathos, Pigadia, Afoti basilica (Κάρπαθος, Πηγάδια, βασιλική της Άφωτης)



612. Kasos, basilica at emporios, capital (Κάσος, βασιλική στον Εμπορειό, κιονόκρανο)

in the area of the airport, while three others have been found at Lefkos (13). Two more basilicas with balaneia (17) have been found at Aghios Nikolaos Cove in Spoa, at the Marathos site. In the ancient municipalities in N Karpathos and Saria Island, eight basilicas have been detected: three at Vrykounta (21), and five at Palatia of Saria (23). Recently a small basilica with a bath was found at the Palaia site (20), in Diaphani. Remains of two basilicas and traces of a settlement (18) are preserved at Philios on Aghios Minas Bay, in the area of Olympos. Additionally, traces of three more Early Christian basilicas (22) have been recognised in the area of Tristomo Bay.

Parts of wall-paintings from the Iconoclasm period are preserved in the churches of Saint Anne and Aghios Onuphrios at Olympos (19), while the fresco decoration in the chapel of Aghioi Saranta dates from the 11th c. In the 13th c. the island prospered again. Examples of the art from this period have been found: in the cave church of Saint Luke at Apella (mid-13th c.) (12), which is completely covered with frescoes; in Aghios Mamas at Menetes (7); at the Exiles site (late 13th c.); and in Saint George of Notaras at Lefkos (circa 1300) (13), a rare double-apsed church with five domes. Double-apsed, single-nave churches are Saint George the Black at Aperi (10), Saint George Vounou at Mesochori (16) and Saint Nicholas at Arkasa (6). A layer of 14th c. frescoes has been observed in Saint Anthony at Menetes (2). More churches with wall-paintings of the 14th-15th c., such as Ai Thoris at Aperi (10), Aksestratigos, Saint George at Othos (9) and more. Remnants of medieval fortifications survive in Sokastro at Lefkos (13), at Koraki Aperiou-Voladas (10) and in the centre of Olympos (19).



612. Kasos, basilica at emporios, baptistery (Κάσος, βασιλική στον Εμπορειό, βαπτιστήριο)



612. Kasos, basilica at Michael Archangel, mosaic (Κάσος, βασιλική στον Αρχάγγελο Μιχαήλ, ψηφιδωτό)

612. Kasos.

There has never been an investigative excavation on Kasos, so the evidence available is sparse and superficial. There are remains of two Early Christian basilicas, one located at Emporios (2); the basilica's walls, the baptistery and several architectural sculptures are to be found in the environs W of the existing church. The existence of the second basilica is attested by a section of a mosaic floor on the site where the Post-Byzantine church of Archangel Michael (1) is located, on the road from Fry to Emporios. In addition, architectural sculptures from the Early Christian period can be seen in the church of the Three Holy Hierarchs at Arvanitochori (5), in Aghioi Anargyroi at Panagia (3) and in Aghios Onuphrios at Poli (4). They may have been transferred from the previously mentioned basilicas or even indicate the existence of other basilicas, although this idea has not been investigated.

613. Megisti, Kastellorizo.

The remains of two basilicas, along with scattered architectural sculptures, found over the years indicate that Kastellorizo was inhabited in the Early Christian period. A small part of a mosaic floor and a few small pillars from the altar screen survive from the basilica that was built on the site of Saint George Santrapes at Chorafia. From the second basilica, located on the site of Saint George Vounou, is preserved part of the mosaic floor, also used as the catholicon's floor, as well as Corinthian capitals that were placed on the columns to support the church's groin vaults.

There is an absence of monuments from the 7th c. to the occupation of the Knights Hospitaller. The only archaeological finds that can be dated to the Mid-Byzantine period are an Aghios Demetrios icon of steatite originating from Palaiokastro (12th c.), as well as a plethora of pottery (early 13th c.) that belonged to the cargo of a ship sunk at Cape Afros. An example of 14th-15th c. wall-painting is the scene of full-body saints and of Prophet David from the first fresco layer in Saint Nicholas in-the-Castle, which has been removed and is on display at the archaeological museum. Kastellorizo was fortified with two castles. Castel Rosso (1) dominated the entrance of the harbour where the ancient citadel once stood. It was built during the Knights' occupation and included towers, ramparts, turrets, a cistern, a yard and a drawbridge. Later it underwent alterations and repairs due to the numerous raids on the island. Today only one tower survives, as well as an exterior rampart with battlements and rampart walk, where the museum is housed. Palaiokastro (2), the second castle, is located at Vigla. It was built in the Hellenistic years and was used during the Byzantine period and the Hospitaller rule until the mid-20th c. Within the castle are Post-Byzantine churches, ruined houses, cisterns, etc.



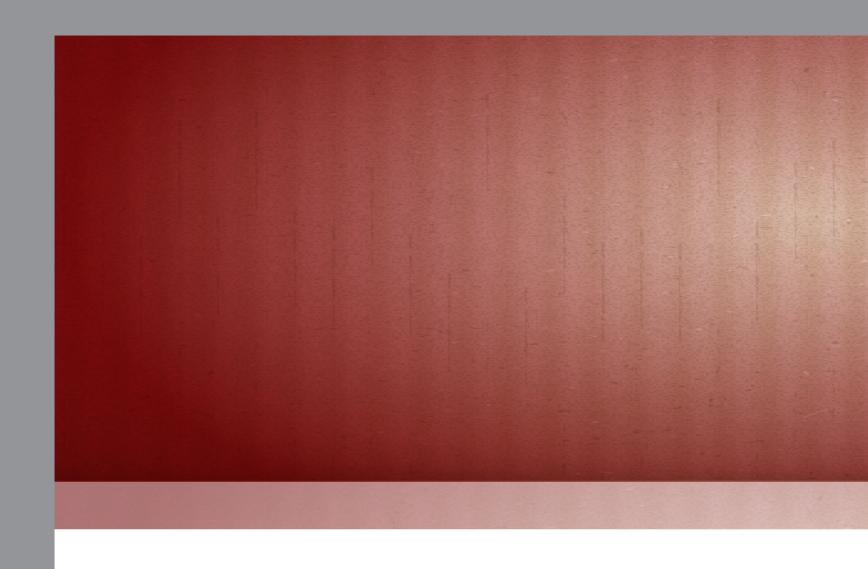
613. Kastelorizo, Castel Rosso (Καστελόριζο, Castel Rosso)

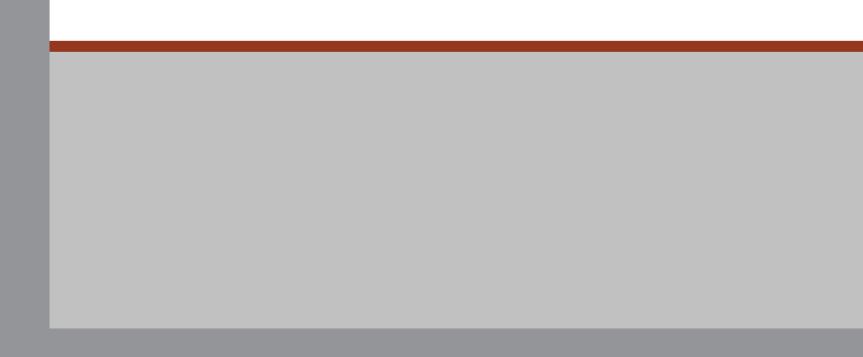


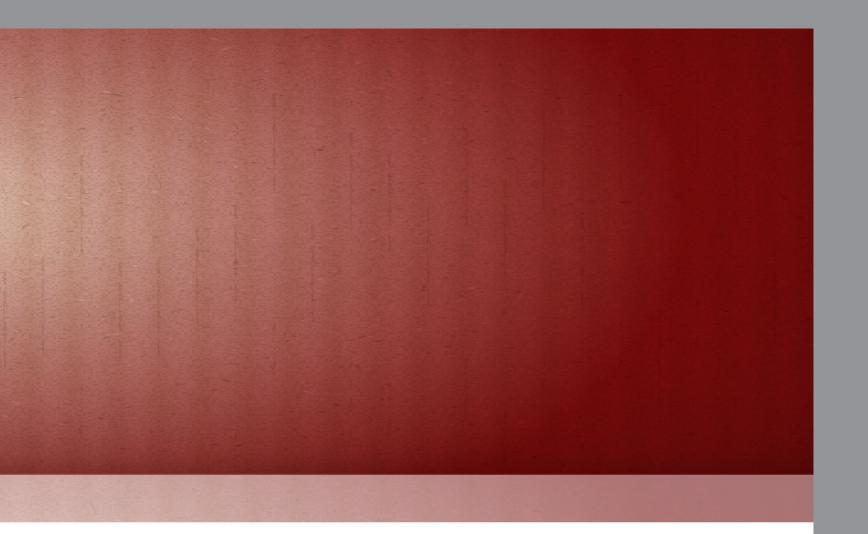
613. Kastelorizo, Saint Nicholas in-the-castle, wall painting (Καστελόριζο, Άγος Νικόλαος στο Κάστρο, τοιχογραφία)



613. Kastelorizo, Afros, plate from the shipwreck (Καστελόριζο, Αφρός, πινάκιο από το ναυάγιο)







GLOSSARY

Aisle: see Basilica.

Altar screen: an architectural structure separating the bema from the main church. In the Early Christian period it was in the form of a low screen consisting of relief panels. Columns that supported the architrave were added in the Mid-Byzantine period and icons were gradually placed in between the columns.

Ambo: a raised stand from where the Gospel was read and sermons were delivered. In the Early Christian period it was located in the nave and featured relief decoration, marble elements, and usually a double staircase.

Ambulatory: a stoa surrounding more than one side of a building.

Annexes: small spaces added to a church in order to meet functional needs, etc. Such spaces involved chapels, baptisteries, stoas, propyla, belfries, and more.

Apothetes: a pit where disposable objects, mostly ceramics, were accumulated.

Arch: a rectangular recess whose upper section forms a curve.

Architectural sculptures: a group of relief architectural elements ornamenting a church (door frames, capitals, cornices, altar screens).

Architrave: long, rectangular architectural component connecting two columns.

Arcosolium: a type of tomb usually featuring an arched recess opened on a wall where the deceased was buried, placed in a sarcophagus or a built tomb.

Atrium: a) an internal court, usually in luxury residences, surrounded by columns. It was widely used in antiquity and in the Early Christian period. b) an open court in front of Early Christian churches (basilicas) featuring colonnades on the sides.

Bakery: room for bread production in monasteries.

Balaneion: a bath, usually smaller than Roman or Early Christian bath houses.

Baptistery: a building housing the baptismal area in the Early Christian period. Usually annexed to the basilica, the baptistery was designed around a built font in the centre. As soon as the custom of infant baptism was established, baptisteries gradually ceased to exist.

Basilica: church type whose main feature is the division of its interior in long, parallel corridors called **aisles**. Depending on the number of aisles they feature, basilicas may be aisleless, three-aisled, five-aisled, and so on.

Bath house: a building containing baths. After the Early Christian period baths were found mainly in large monasteries.

Bulwark: a small wall built in front of the main walls, as a first defence zone.

Buttress: an inclined wall reinforcing and supporting weak sections of buildings.

Castellany: military castle jurisdiction during Frankish rule.

Catholicon: a major church in a monastery.

Chrysobull: imperial document with a golden seal (bulla).

Church: the building where ecclesiastical services are held. Christian churches had a plethora of different forms in the Byzantine period, either by continuing or elaborating on the style of earlier building types or by re-presenting original structures. The main types of church design are: single-nave / centrally planned / free cross plan / triconch / transitional / athonite / octagon. Depending on their structure, Byzantine churches can be barrel-vaulted, when roofed with a semicircular barrel vault; timber-roofed, when covered with a roof of wooden tiles; cross-vaulted, when the roof is formed by the intersection of two vaults; domed, when covered with a dome.

Ciborium: a structure that houses the altar or a tomb. Typically, it features four free-standing columns with arches that support a dome.

Cistercians: Catholic religious order.

Cistern: an underground water tank.

Coat of arms: a family's heraldic shield, indicating a title of nobility.

Coin hoard: hidden group of coins discovered in a place by chance

Corbel: architectural element projecting from a wall to support arches.

Cornice: a stone band, undecorated or with relief decoration.

Crepis or crepidoma: building foundation with steps.

Cross: there were numerous variants of this major Christian symbol in the Byzantine period. The most important were: a) the Greek cross with beams of equal length (crossarms), b) the Latin cross whose lower beam is longer than the rest, c) the patriarchal cross with two horizontal crossarms, d) the foliated cross surrounded by vegetal shoots sprouting from its lower beam, e) the jewelled cross decorated with gemstones.

Crossarm: member of a cross.

Cross-in-square: architectural church type, typical example of the Byzantine period. It consists of a cross-shaped centre inscribed in a square. Depending on the number of columns supporting the dome in its centre and on the formation of the bema, the church may be two-columned or four-columned, distyle or tetrastyle, complex, semi-complex, contracted.

Decoration: a monument can feature painted, sculpted, or mosaic decoration. Aniconic decoration excludes paintings with religious figures.

Decorative brick ornament (ceramoplastic ornament): a decorative element on the exterior fanade of Early Byzantine churches. It consists of various brick combinations, simple or intricate.

Dedicatory inscription: an inscription that mentions the founder of a monument and provides details of a monument's date of construction and the artists who decorated it.

Diakonicon: space S of the bema where votive utensils and vestments are kept.

Diateichisma: single wall blocking the narrowest part of a promontory.

Dominicum: a major church in a skete.

Donjon: defence enclosure or tower within a castle or other fortification. It was the ultimate place of refuge in case of siege.

Enclosure: the wall defining externally a fortress or monastery.

Episcopal church: a church that is a bishop's see.

Eukterion: building or hall for the gathering of the first Christians.

Fryctoria: a tower from where luminous and other signals were transmitted.

Furnace: a type of oven for the firing (baking) of ceramics.

Gallery: interior gallery in a church.

Glazed ceramics: typical example of Byzantine ceramics; vessels are coated with a fine layer of vitreous substance.

Groin vault: vault type consisting of two intersecting semicircles forming an X.

Hermitage: a place where hermits withdraw, usually a cave.

Hypocaust: underground spaces in baths, where hot air circulated and heated the halls.

Iconographical programme: the selection and arrangement of figures and scenes to be painted in a church.

Impost: architectural component between the capital and the arch, which was set on the impost. Imposts are mostly in the shape of a reverse truncated pyramid providing a larger seating surface for the overlying elements.

Intrados: inner curve of an arch.

Kathisma: a small metochion of a monastery.

Kneading room: annex of Early Christian basilicas where the kneading of the holy bread took place.

Koutroubion: small, metal pilgrim's ampulla for transferring and keeping holy water, oil or holy myrrh.

Kufic ornaments: ornaments imitating characters of the ancient "Kufic" Arab script. When degenerated, they are called pseudo-kufic.

Larder: an earthenware jar or other jar-like, stone vessel placed into the ground for the storage of agricultural products.

Lite: a wide narthex found in large catholica, where ecclesiastical services also took place.

Machicolation: an opening above the entrance to a fortification or tower through which hot water or oil was poured onto attackers.

Marble inlay: floor constructed of small and large items of coloured marble, usually set in geometrical shapes.

Marble revetment: decorative marble panelling that clads a wall.

Martyrium: a church, usually centrally planned, built above the tomb of a saint or at a site associated with instances from the life of Jesus or of a saint.

Masonry: wall building system. There are three main types of masonry, depending on its material and design: a) isodomic masonry made of rectangular ashlars of the same height, b) cloisonni masonry consisting of rectangular ashlars and bricks, and c) rubble masonry of rough, unhewn, randomly placed stone.

Metochion: a small monastic dependency, where a limited number of monks reside and take care of cultivation.

Molybdobull: a document with a lead seal (bulla).

Mosaic: method of creating images by using very small pieces of coloured stone and glass. There are two types of mosaics: mosaic floors that were created extensively in the Early Christian period, and wall mosaics that covered wall and vault surfaces throughout the Byzantine period.

Narthex: a vestibule to the church's nave. If there are two narthexes, the external is called **exonarthex** and the internal **esonarthex**.

Panel: a stone plaque that was placed on the lower part of an Early Christian chancel screen or Byzantine altar screen. At least two panels were required for an altar screen, featuring relief decoration on the side facing the mass.

Phiale: stone bowl in which the holy water is blessed. Sometimes it may be roofed with a vault supported by columns, which is also called the phiale.

Pier: a built, free-standing square or rectangular support.

Presbytery: Early Christian name of the holy bema.

Propylon: a structure roofing the entrance to a building.

Prothesis: space N of the bema where the preparation of Eucharistic elements takes place.

Protospatharios: high-level Byzantine court title.

Rampart walk: a passageway along the wall of a castle or fortress, behind the battlements, used for the movement of soldiers.

Refectory: a building or hall within a monastery where monks had their meals.

Rib: relief band of circular or semicircular cross-section.

Row of piers: piers in a row supporting part of a structure.

Sarcophagus: a stone coffin with relief decoration, for burials. The **pseudosarcophagus** was widely used in the Byzantine period, featuring the slab of the main side of a sarcophagus that was placed on an arcosolium.

Shrine: a relief frame surrounding isolated depictions of sacred figures. Usually part of the altar screen, between the bema and the parabemata (prothesis and diakonicon).

Skete: a small monastery dependency.

Spolia: architectural elements, usually reliefs, that have been detached from their original location and have been reused as building / decorative material.

Stavropegic: a monastery subordinated directly to the Ecumenical Patriarchate of Constantinople.

Stoa: an oblong building with one long side open and supported by a row of columns or piers.

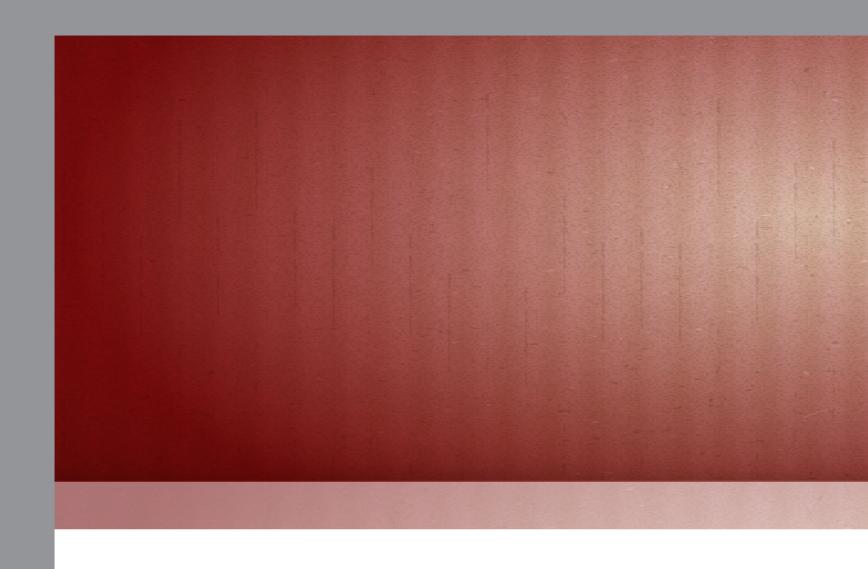
Superstructure: part of a building above the building's foundation.

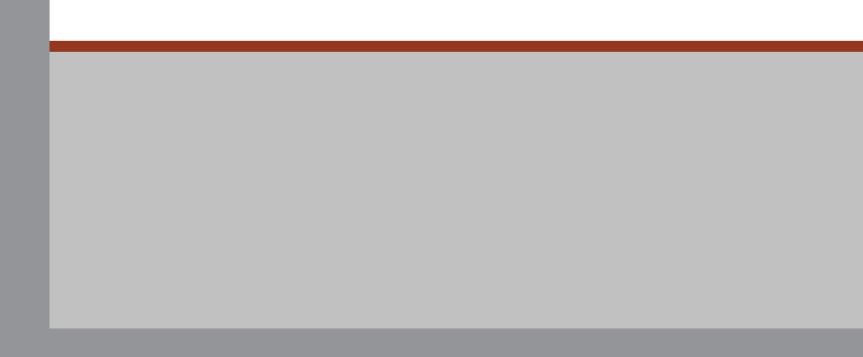
Theme: administrative district governed by a general with military and administrative authority.

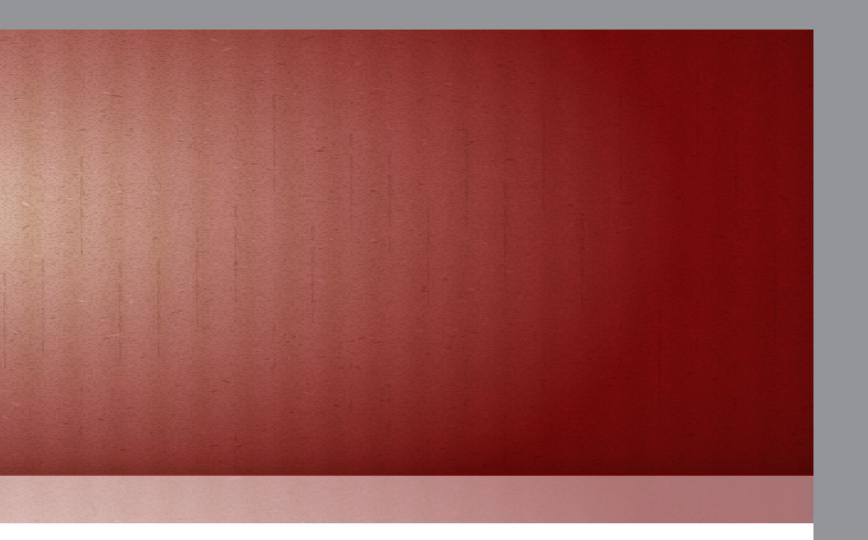
Tourma: military / administrative head of local government commanded by a **tourmarches**.

Tribelon: opening consisting of three arches supported by columns and the wall in which the tribelon was located.

Vigla: a watchtower.







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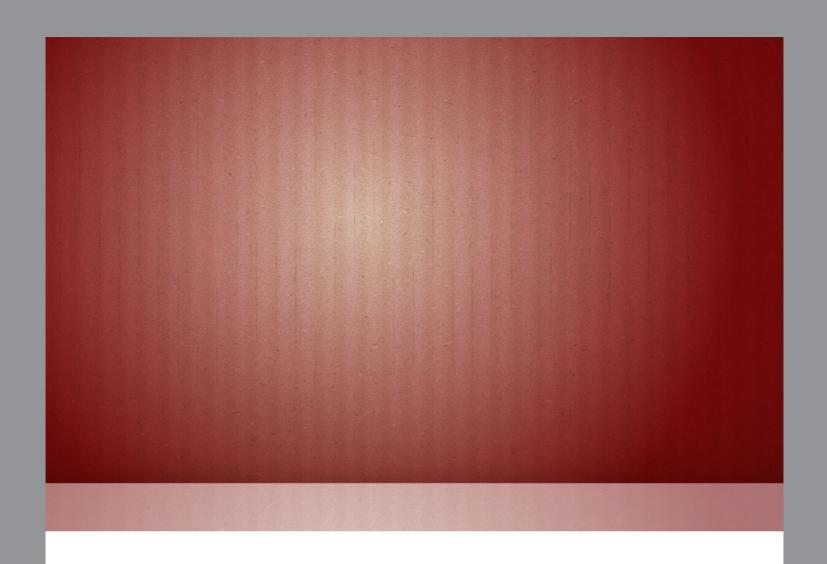
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ABBREVIATIONS

ΑΔ Αρχαιολογικόν Δελτίον

ΑΒΜΕ Αρχείον των Βυζαντινών Μνημείων της Ελλάδος

ΑΕ Αρχαιολογική Εφημερίς

ΑΕΘΣΕ Αρχαιολογικό Έργο Θεσσαλίας-Στερεάς Ελλάδας ΔΧΑΕ Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας

ΛακΣπ Λακωνικαί Σπουδαί

ΕΕΒΣ Επετηρίς Εταιρείας Βυζαντινών ΣπουδώνΕΕΚΜ Επετηρίς Εταιρείας Κυκλαδικών Μελετών

AJA American Journal of Archaeology

BCH Bulletin de Correspondence Hellenique
BSA The Annual of the British School at Athens

ByzForch Byzantinische Forschungen

Corsi di cultura sull' arte ravennate e bizantina

DOP Dumbarton Oaks Papers

JÖB Jahrbuch der Österreichischen Byzantinistik

TM Traveaux et Mémoirs

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